

CHRISTIANITY

NO
Enthusiasm:

OR,
The Several KINDS of
Inspirations and Revelations
Pretended to by the

QUAKERS.

~~Tried, and found Destructive~~

TO
HOLY SCRIPTURE

AND

True Religion:

In Answer to *Thomas Ellwood's* Defence thereof; in his Tract, Miscalled

Truth Prevailing, &c.

Rev. 2. 2. *Thou hast tryed them which say they are Apostles, and are not; and hast found them Liars.*

LONDON,

Printed by T. D. for Henry Brome, at the Gun at the West end of St. Pauls. 1678.

4 Thomas Ellwood's

CHRISTIANITY

Enthusiasm:

OR
The Secretal Kind of

~~Influences and Revelations~~

~~Prescribed to by the~~

Aug 30 1877
Imprimatur,
G. S. M.

~~Tried and found Delusive~~

TO
HOLY SCRIPTURE

AND
True Religion:

In Answer to Thomas Blayden's Defence there-
of; in his Tract, entitled

Truth Prevailing.

By J. W. ...

LONDON:

Printed by ...

17/11/76
J. W. ...

The Epistle

To the

READER.

T Here coming lately to
my hand a Book cal-
led Truth Prevail-
ing and detecting Error, &c.
written by Th. Ellwood; pre-
tending to be an Answer to a
certain Tract, named a Friend-
ly Conference between a Mi-
nister and a Parishioner of his,
enclining to Quakerism, &c.
Composed by a Respected
Friend of mine : and under-
standing how that by the Qua-

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kers it was esteemed as one of their strongest pieces, and by them thrust into the hands both of some Magistrates, and other persons of several Qualities, into whose acquaintance they could insinuate. I set my self to the perusal of it: The Cavils, Sleights, false Quotations and Untruths in several parts thereof, were easily discoverable; but the Pretence to Immediate Revelation and Inspiration did most nearly affect me, that being a tender matter, which ought not to be claimed without the Greatest Certainty, nor so much as mentioned without the Highest Regard; because [the Glory of God, the Authority of the

the

To the Reader.

the Scriptures, the state and welfare of Humane Societies; The Souls of all (especially of those who are so facil as to Believe such pretences) and the interest of the Christian Religion,] are all deeply In-gaged and Concerned in those Demands.

And having observed these and the like things:

1. That Bad men; Evil Designs, Inward Heats, Melancholy Fancies, Satans Suggestions, the want of better Arguments, or the like, have frequently in all the Ages of the Church, taken Sanctuary under so Sacred a cover, (as by the Catalogue given Chapter the Sixth, doth sufficiently ap-

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pear: Which (if necessary) might be enlarged in those several Periods downwards, to our own late licentious times, when Inspirations and Heavenly Impressions were made the Common stale for many purposes.)

2. That the same Grounds which can induce any man to incline to Quakerism, do as strongly ingage him both to Believe and own the several other Persons and Sects which make use of the very same claim, both with an equal right, and with an equal confidence, for when the Demands, Proofs and Reasons are alike, the Reception and Entertainment thereof should be Answerable.

3. H

To the Reader.

3. *Having Considered Th.
Ellwoods manner of Stating
the Case, viz. [That all Be-
lievers in all Ages, in some
Degree or other, have inward* <sup>p. 228. &
229.</sup> *Teachings and Immediate
Revelations from the Spirit
of God which dwells in
them.] By which way of pro-
cedure he hath done as much
disservice to that Cause he
designed thereby to support, as
if he had been Hired profes-
sedly to subvert it; for until he
hath proved all other Persons
in the World to be no Belie-
vers, (either not to have right
Articles of Faith, or, which
is more difficult to discover,
That their Hearts are not sin-
cere and true in the Belief of
them)*

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them) he hath argued them into Inspirations as good as his own, and there are many such men who do profess, and will make out themselves to be as True Believers, as he is, or can be, and so at least by his own Rule they must have an Equal share of Inspirations with him, whereby the Revelations of one side will be endlessly clashing against the Revelations of the other, and in such Contests men will not know which party to adhere to.

Such things as these being weighed, I determined to Examine his Pretensions in this matter, and in Order thereto cast some thoughts together,

chief-

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chiefly in reference to the Person and Prophetick Office of our Lord Jesus, which by their Conceit of the Light sufficient within every man, and a perpetual Flux of Inspiration from without are destroyed or rendered unnecessary. This being done, I was not satisfied merely from Thomas Ellwood to take my measures, nor by one Writer to judge of an whole Sect; (though we may justly fasten upon such a Party (as challengeth Immediate Revelation, both to the whole Body, and every Believer and Member of it) whatever is written in matters of Religion, especially in this highest part thereof by any of their number.

They

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They also using such Caution about Licensing and Printing their Books, as will appear from their 5th. Constitution.) I therefore resolved to discover the Doctrine of Thomas Ellwood's Brethren, and accordingly searched into such of their Works, or those they were concerned in, as in this Country I could obtain: it was some trouble to learn their Names, and then procure them, and when had, it was but small pleasure to peruse them: for whereas other Discourses do improve, delight and reward, these did little better than amuse. Their Terms were so wrested, and their Style so forced and improper, that we may
apply

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*apply to them, what Martial
said of Sextus his Books.*

*Non Lectori tuis opus est, sed Apolline
Libris.*

St. Irenæus took the pains In Præf. ad
Libr. I.

*to Discourse with, to Examine
the words and opinions of the
Valentinians, and such like
Hereticks, and even to read
Commentarios ipsorum, the
very Books in which their
Doctrines were contained,
though they were of so strange
and disgustful a composure, that
as Erasmus observes in his
Dedicatory Epistle before it
[none could read them with-
out weariness, unless he was
armed with a mighty Patience.*

*quos nemo nisi patientis stoma-
chi poterit absque tædio revol-
vere.]*

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Adv. Valent.
p. 287.

vere.] Whereupon Tertullian saith, That he was [omnium doctrinarum curiosissimus explorator.] And as those Fathers observe, some Opinions are so Monstrous, so Trifling, and contrary to sound Doctrine, that they do offend, and jade the Reader: but withal the very opening of such Ware, is a sufficient discovery of its Vileness: and I think it is as easy a Work to understand the *dogmata, hæreses, copias, &c.* of the Valentinians, (these were their Terms of Art, and taken from the Scriptures also, but most horribly wrested and perverted by them) as to apprehend some of the first Books of the Quakers, which are full of such Scripture words,
[] but

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but new moulded into their Sen-
ces. And thus your son is brought
The Result of that Search
with Respect to the Subject,
matter is here presented; and
their Doctrines did prove much
worse than I expected to have
found them, greater depths of
Satan, higher Mysteries of Ini-
quity, more Equivocations
and un-Christian Tenets, did
appear than my Charity thought
them guilty of. Amongst other
pieces, I think I have hit upon
that which may be called their
New Gospel, and have disco-
vered their very Head and
Founder! but if they like him
not for their Father, I think we
need not to be much at a Loss
to find out others: For besides
some

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some few Singular Fancies, there is not very much that is New in their Opinions, and yet there is but little of the True Old Christianity neither. Satan (we may reasonably think) hath long ago canvassed every word in the Sacred Book, from thence to form Heresies, and having run his round, he doth oft new dress old Obsolete ones, turning them into other shapes, by some slender Additions to make them be the less discernible: but whosoever will compare the Doctrines of the Quakers with many of the rotten Condemned Hereticks, with some Fancies of the Monks in later times, of the Anabaptists, Familists, &c. about
the

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the Reformation, of the Seekers, Antinomians, Ranters, Delists, and those other swarms of Locusts in this Kingdom, will be forced to acknowledge that not only their Foundation is the same, but that also many of their Opinions, even their Phrases, Words and Terms proceed from the same Fountain.

Learned men do look upon them as so unreasonable and others do esteem them so Obstinate, that either they are not worth meddling with, or that the attempts will prove fruitless: But the Interest of true Religion, and the good of those Souls for whom Christ dyed, are so Sacred, that no Endeav-

1 The Epistle T

vors to justify the one and to save
the other, ought to be Discouraged.
And whereas Hereticks
have one while questioned about
God, at another time about
Christ or the Holy Spirit, some-
times the Holy Scriptures,
sometimes the Church, the Sac-
raments or single Articles have
been debated. Quakers doly un-
der those sad Circumstances, of
having licked up the Vomit, and
imbibed the Errors about most
of those. [Denying the Trinity,
and yet dividing the Godhead,
Denying Christs Body and
Bodily Presence now in Hea-
ven, and our Redemption by
him, Confounding Christ and
the Holy Ghost, ingressing
Christianity to themselves; so
as

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as to Paganize all other Christians, and instead of them taking in the Heathen World, to fill up those Vacancies they have thrust us from (they being much more favourable to them, as having Christ within them.) looking upon the Scriptures as dead Letters, not the Rule either of Faith or Manners, that they signify nothing to us without a new Revelation to impose them, and a further one to Expound them.] *With many the like Prevarications in the most Fundamental Articles of Religion: and such Poysonous Doctrines require Warning and Antidotes from all hands.*

This I have Related to shew

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the Occasion of this Tract, and shall more particularly address my self to such of the Quakers as are well-meaning Persons, like Absaloms men, in the Simplicity of their Hearts following their Leaders, but yet in Preparation of Mind, being ready to embrace the Truth when fairly proposed, and, as I hope, abhorring those Abominations which ly concealed under their Doctrines, or are the direct Consequents of them: The great prejudice those poor Souls ly under, is, That they are kept under with an Implicit Faith, and scarce permitted to read Tracts against them, which are supposed to be but Temptations to remove them from

To the Reader.

from the Truth: But if any such well designing Quakers shall meet with this, I desire them seriously to lay to Heart these few following things, which are not here set down to anticipate, but either Briefly to represent what is proved in the following Papers, or what might be more fully shewed, especially in reference to that dangerous Delusion, That the Light within every man is the Lord Jesus.

1. That other Sects (whom you Disown and Condemn) have given out themselves to be Inspired as much as you do, have spoken as well, have continued as long, have been as numerous, have given as convincing

(a 2) Proofs

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Proofs as you can do, and yet have been first Wandering, then Fallen Stars, and have come to nothing. If you say, That theirs were Counterfeit, but yours True Lights, that is a piti-ful Begging the Question; or, If you say that their Light at first was Right, but that they mis- took in its use, this still con- cludes nothing; by what Ar- guments you would confute your Corrivalls, by the like we may confute you, they falling as for- cibly upon your selves, as upon any others else.

2. Consider that great Dis- service which your trifling Ex- positions attempt to do unto Re- ligion, a taste of which we may take from your Inspired Alle- gorical

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gorical Interpretations Recorded in Chapter the 8th. [The Everlasting Gospel, The Tabernacle of David, God, Christ, The Angels, The Devil, The Bottomless Pit, The Beast with seven Heads, Babylon, The Mystery of Iniquity, The Man of Sin, The Mystery of Godliness, Michael and the Dragon Fighting, Antichrist, The Third Heavens, The Father of Lyes, &c.] All these are made internal things, so that a Quaker is well provided, having within and carrying about with him all those; certainly he must be an empty House, that can entertain so many both things and persons, and such a mixt Assembly.

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3. That other Nations have had their Enthusiasts (there being a kind of Circulation of Errors) Germany had its Anabaptists, &c. In the last Century, and its plenty of Revelers in late times; France had its Libertines; Holland its Familists, and what not, and other Countryes had their share: but the Scene at present of Fanaticism lies most in England, for the Inquisition and Edicts suppressing (as 'tis likely) the Alumbrados or Quakers in Popish Countryes, they were (I mean their Doctrines) transplanted hither, where, in a Soil at that time well prepared for their reception and ingraft, they took good Root, and thence

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shot forth their Branches into
other Nations: nor must we
think that Quakerism is the last
Sect, for though the very Dregs
of many of the former are squeezed
into it, yet their own Divi-
sions, perpetual Changings, the
doating of some persons upon
Novelties, and the Craft of the
great Enemy, give us Reason
to suppose that when men are
grown weary of this, he will
prepare a new one for them.

4. That you would Consider
your own Alterations generally
observed both in point of Do-
ctrine and Behavior, for they
are a clear acknowledgment that
you were mistaken at the first,
to challenge Divine Motions
for many things, and yet in a
few

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few years to recede from those
 Commands, reflects upon the
 Spirit as changeable, or your
 selves to have been Imposed up-
 on: but if you were truly Wise
 it would engage you unto a strict
 Examination both of your
 Foundation and the several
 things erected on it: The old
 Marcionites changed thus,
 [Cottidie Reformant illud,
 prout à nobis cottidie revin-
 cuntur, daily altered their Opi-
 nions, as the Arguments of the
 others discovered their weak-
 ness and indefensibleness.] So
 do you daily lick and new-mold
 many of your Doctrines, as you
 are beaten from Hold to Hold,
 though you continue still en-
 thrall'd in the main.

Tertul. l. 4.
 adv. Marc.

(45) 5. That

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5. That you would thoroughly examine the Truth or even Possibility of those two (by you called) Fundamental Principles.

1. How your Light within can be the Christ, the Savior of the World, for it destroys the Reality and Truth of his Humane Nature, and hereby you proclaim your selves to be Antichristian in denying or destroying his coming in the Flesh. How can his Body or his Soul be within every one of you? make out this, and it will be an equal Evidence for Transubstantiation; but undoubtedly it dethrones Christ from Gods Right Hand, and destroys our Faith, our Hope
and

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ibid.

and our very Religion, even the whole Covenant of Grace, all which are founded in the Reality of his Person, as our Teacher and Redeemer; and we may apply to you what the former Father urged, [quali habitu -- quoniam impetu vel temperamento, quo in tempore diei noctis ve descenderit? in what Habit, Manners, Condition, in what Hour of the day or night did he Descend; who saw him descend? who related it? who asserted such a thing as should not easily be credited when asserted? Proculus affirmed he saw Romulus ascend to Heaven, but the Christ of God hath none to Witness his descent] into your Souls

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Souls, but this strange Principle of taking [the Light of Nature, the Dictates of Conscience, and the Treasures of Knowledge repositied in the Soul] for the Son of the Most High God, who also was the Son of Man, tends to Repaganize mankind, and your disowning Baptism (wherein the Devil, the World and even Gentilism it self were renounced) is a fit preparation to make men Heathens a second time.

2. *Your other Principle of Perpetual Immediate Inspiration [as to the whole Body of the Church in general, and to every Member thereof, and to every true Believer in particular*

Im. Rev. in
the Title
Page.

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ticular] lays aside the necessity or usefulness of the Sacred Scriptures; for what signifieth the Bible, if it oblige none except it be renewed to them, nor can then be understood until the Spirit come to expound it: the having no written Book, but Immediate Teaching in all, would by your model have been far more beneficial, and your Revelations about Worldly

Idem, p. 6. things, [as Plowing, Digging, going to a place, abiding in it, &c.] lays aside the use of your Reasons, takes away the Comfortable trusting and relying upon Providence, looks like a new way of knowing your Fortunes, and exposes the Soul to the Delusions of Fancy
and

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and Evil Spirits whereby Satan may get that employment, which is assigned to Reason, become the ~~in~~ⁱⁿ the Coachman or Driver, get into the Box, and burry you at his pleasure.

6. That the great Testimonies of our Lords Prophetick Office are by himself given, John 5.31. — 40. the first is in v. 33. [Ye sent unto John and he bear Witness unto the Truth.] Pointed out the Person of Christ, who was a man as truly as himself. But Christ did not stand barely upon John's Testimony, v. 34. no, nor did he bear Witness of himself, v. 31. But besides those which might have been rejected as the Testimonies of men, he appealed

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to three undeniable Evidences that God spoke by him. The first is in v. 36. [the Works which the Father hath given me to finish, the same Works that I do, bear Witness of me, that the Father hath sent me.] that is, the Power of Miracles was one evidence of his being sent from God.

*Mat. 3. 17. &
17. 5. John
12. 28.*

The Second is in v. 37. [The Father himself which hath sent me, hath born Witness of me.] by those audible voices from Heaven he gave Credence that Jesus was his Beloved Son, and commanded [Hear him.] The third is in v. 39. [Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which

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which testify of me.] unto
which that Text Rev. 19. 10.
is like [The Testimony of
Jesus is the Spirit of Prophe-
cy.] or the punctual fulfilling
in Christs Person, Doctrine,
Life, Death, &c. What had
by a Series of Prophets sever-
al hundred years before been
predicted concerning him,
proved him to be the true Mes-
siah. But Quakers pretending
the Christian Religion to have
been lost for above 1500 years,
then giving out themselves to
be the onely true Christians,
that [after the long night p. 243.
of thick Darkness, which hath
covered the Earth, and that
general Apostacy] the Gos-
pel is now again Revealed by
them

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them, give us no proofes of
what they say, except a train
of Misapplied words former-
ly used by other Enthusiasts,
and which for the future will
not be forgot by their successors
in the like claims, but they pro-
duce no Divine Attestations,
not one hair turned black or
white by them, or if they did,
that alone would be no Evi-
dence, so certain is that Ob-
servati^{on} of Tertullian [edi-
cens multos venturos, & signa-
facturos, & virtutes magnas e-
dituros, aversionem etiam E-
lectorum, nec ideo tamen ad-
mittendos, temerariam signo-
rum & virtutum fidem osten-
dit, ut etiam apud Pseudo-
Christos facillimarum, Christe
fore-

Adv. Marc.
L. 3.

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foretelling that false Christs would come and work Wonders, shews the uncertainty and rashness of Believing them upon that account] the strongest proof is that of Prophecy [that more sure word of Prophecy 2 Pet. 1. 19.] even more sure than [the Voice from the Excellent Glory, v. 17.] and therefore Tho. Ellwood should produce as Determinate Prophecies as those which limited the time of Christs coming, to prove it to have been foretold, that after 1548 years [the so long lost Gospel was to be published in the same Demonstration of the Spirit as at the first] and when that year (in which our late Gracious Sovereign was Martyred) is undeniably made out to be the precise time, he must proceed by some certainly Divine Testimonies to prove that [He and his party are the

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sole Persons whom God hath raised up for the Redelivery of the Gospel, and that all other their Competitors are but raised up by Satan to darken those Truths which the Quakers now bring unto Mankind.]

As for us, we do not deny God's Gracious Communications, nor restrain his Influences upon mens Souls, he may by Angels, or what ways of notice he please, signify particular messages to some persons, but it is the claim [of Immediate Inspiration now in the conveying, renewing or expounding matters of Religion] which cannot be too much disowned, as the Subverter of our whole Christian Dispensation and the Introducer of that dangerous dotage concerning the Seculum Spiritus Sancti, For the Prophecies and Promises of the old Testa-

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ment foretelling the coming of the Christ,
He accordingly coming at the time
foretold; and when come, he being true-
ly God, and yet instructing us in the
true nature of man (which humane
nature he then had, still retaineth, and
for ever will retain) his Person being
seen, heard, and conversed with; his
Miracles done before Multitudes of
people, his Doctrine delivered by him
whilst he was on earth, and heard not
onely by Disciples and Enemies, but by
12 Select Apostles appointed purpose-
ly for that very end as Witnesses. If
the things of Jesus were transacted out-
wardly and publickly as the things of
men are (even his most concealed
Transfiguration was done before 3
Eye Witnesses.) If the History of
Christ was recorded by such as were
knowing Witnesses thereof. If the
Spirits inward Work chiefly consist-

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ed about such things as Christ had before outwardly delivered, and if his inward Immediate Teachings might have been made out to Inquirers by outward Proofs: If our Christian Religion was settled by such Eye and Ear Testimony, and its whole Dispensation established by outward and sensible Evidences: If the old Rule be true, Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo, that the Church received her Faith from the Apostles, they from Christ, and he from God, as certainly this whole heap of Evidences is true (and many more such might be added,) and their force can never be shaken, Then Quakerism, which tempts us with another kind of Christ, and another Scheme of Religion, is as Damnable and pernicious an Heresy, as hath assaulted Christianity at any time.

The Introduction

In which an Account is given

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The Author living at a great Distance; these Errata's have escap't, which the Reader is desired to mend with his Pen

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CHRIST.

CHRISTIANITY No. 6 Enthusiasm.

The Introduction.

THE Divisions among Christians being fomented by the Enemy of Souls, are as industriously retorted upon the very Profession, as they were vigorously promoted; hereby some are encouraged to Separation, and others hence take the Confidence to dispute the truth of the Religion it self, because of the various Sentiments of such as own it. *Celsus* the Heathen Objected this early, to which * *Origen* gives a Satisfactory Reply. And *Valens* the Arian pretending to be offended at the same, *Cels.* p. 117; was satisfied by the Oration of *Themistius*, [*† That there were fewer Differences among Christians than among Philosophers.*] *Sozomen. Histor. Eccles. l. 6. c. 36.* *† Socrat. Hist. Eccles. l. 4. c. 27.*

The Apostle having fore-told that there must be Sects or Heresies; instead of being an Argument against Christianity, they prove one for it; all Callings or Professions have their various Rules and Methods, few Laws are made which meet not with various Explications: Exact Agreement seems more like a Design or Compact. It is more possible to be at one in the ways of Error; and in darkness Men will stick closer together.

Whereas the more there is of Light and Truth, Satan is the more concerned against them; and among such various Educations, Interests, and Tempers, it cannot be Morally expected, but that some singular Sect-

Christianity no Entbusiasm.

Masters will appear, and toll in Profelytes. And though our Differences are too many at present, yet we can scarce pitch on any time during the Purity of the Church, especially when Christianity was generally entertained, wherein there were not as many different formed Parties as are now among us. But whilst the sence of some Texts or Articles have been Debated, the Sacred Scriptures themselves have met with severe measure: By some, their Authority and Truth have been disputed; by others their Phraseology and Style: One while their Language is too plain, not Courty enough, nor strewed with Rhetorical Flowers.

The Heathens Objected this betimes.

Arnob. L. 1. *Ab hominibus indoctis & rudibus Scripta sunt, trivialis & sordidus sermo est. --- Barbarismus, Solacismus obstita res vestra & vitiorum deformitate polluta.*

Lactant. Lib. 5. C. 1. *Hec impri- mis causa est, -- Scriptura Sancta fide careat, quod Prophetæ communis ac simplici sermone ut ad populum sunt locuti --- Nihil audire vel legere nisi expolitum volunt.*

Minutius Felix hath the like Cavil of Cæcilius, and in Clemen's Recognitions, L. 1. The like is insisted on *Simpliciter & absque ullo dicendi furo.*

anon it is rejected in regard of its Obscurity and Darknels.

Fiat lux. Cap. The Romanists make it difficult to be understood, 3. Sect. 15. p. and dangerous to be read, to make way for the Propo- sals and Expositions of their Infalible Head. And the

Sure footing Quakers do use the very like Expressions and Excepti- in Christiani- ons, giving great Reason to suppose that they both are ty. Sect. Dis. Hammer'd on the same Anvil.

p. 12, 13.

[We find it to hurt and weaken, and deaden us, to think G. Keith, Im- any thoughts, even from the Scriptures, but as the Life and mid. Revil. not Spirit of God influenceth and concurrerh -- If any time we ceased, p. 34. do it, we find our selves rebuked and chastised by the Lord p. 96. for it.]

And elsewhere, [Scripture words are but as a sounding brass and Tinkling Cymbal, a killing Letter, it is onely the words that Christ himself speaks, that are Spirit and Life, and they who seek Life in the Letter, seek

That the Pen-men were un- learned, the Style ordinary or mean, that there were Barba- risms and Incongruities in those Books; that their ad- dress is fitted to the Genera- lity or Common People.

This Weapon was made use of sometimes, and Satan, who is expert at the repeating his Old Stratagems, hath new managed it in the mouths of Prophane Persons.

But his Arts also are many, and his Methods contradicto- ry: He turns the Reverse, as one while the Book of God is quarrelled at for plainness;

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seek the Living among the Dead, for it declares of the Life, but it is not therein, but in him.]

Among others, Thomas Ellwood, in a late Book, which he calls *Truth prevailing and detecting error*, &c. makes it his profess'd business, Chap. 8. To draw a Veil and obscurity over the Scriptures; questioning, and at last denying the Bible to be the Word of God, p. 249. calling the Bible a dead thing, the Scriptures dead letters. p. 250. whereas they dare call their own Printed Works [*Living Divine Testimonies*] And T. E. upon his Principles, cannot give the same Title to the Book of God which he gives to his own, viz. *Truth prevailing*, &c. He further tells us that the Scriptures are not sufficient to Salvation, p. 241. nor the ——— Rule *ibid.* and the like Contempts are most subrily insinuated. Withal he disbands humane Learning from all Religious Concerns; affirming that the Bible is a sealed Book; needs the same Revelation to understand it, that the Apostles had to Write it; And all this is designed to usher in his partyes pretended immediate Inspirations, as the only certain means of understanding any thing in Holy Writ.

The Works of William Smith

This seeming Dishonorable to God, Disgraceful to his Word, Dangerous to Souls and the quiet of Kingdoms, and the whole being wrongfully stated by him; I have herein endeavoured an Examination of his Notions concerning this matter.

G. Whitehead acquaints us concerning the Quakers Writings [That some of their Titles have not been strictly, but figuratively placed upon their Books,] a Confession (which if pursued) gives us great Latitude; he neither naming what those Books nor Figures are, a rare Art of Equivocation in the Frontispiece, what figures may he pretend their Books to have within: and by this sleight they may evade the most pressing Arguments. And should I by this figure call Ellwoods Book. [*Falsehood prevailing and detecting Error*.] It should do no Injustice, for it is but a pursuance of their own Concessions.

The Quakers plainness detecting fallacy. p. 71.

But to show a while his self pleasing title, why it is not less Humble than *Truth prevailing*? is this given strictly or figuratively? or imposed by his so much boasted of Inspiration? The World is too wise to be gull'd with a book that bears a feather in its top; it is truth we look for within, not anticipating Titles without; Modesty and Reason go further than a hundred such sounding Brasses, or tinkling Cymbals. Truth

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prevailing, &c. so found some other of their works, [Truth exalted and Deceit abased] [Truth lifting up its head above scandalls] &c. But he may know that enemies to God and truth have given such titles to the Creatures of their Brains; which he doth to his Work. Antiphon the Philosopher writ a Book against the very Providence of God, τὴν πρόνοιαν ἀνείρων, which he denyed, and attempted to take out of the World; and yet he had the Confidence to call it a Discourse περὶ ἀληθείας, Concerning Truth. Celsus, that bitter Enemy of the Christian Religion, wrote a tract against it, which he named *The true word or saying*, ἀληθὴ λόγον εὐαγγελίστα τοῦ ἱεροῦ βιβλίον.

Orig. Con. Cels.
Lib. 4. p. 176.

Idem. Lib. I. p.
14. & 31.

In his Frag-
ments out of
Eusebius p. 26
5.

Hierocles also no mean person composed one against the Christians, which he intituled φιλαλήτη λόγον, the lover of Truth. So that bad lying Books may through confidence wear good names; and yet all these three, [concerning Truth: the True word, the lover of Truth] are more modest than Truth Prevailing alias Rampant; but it is well Books can get Titles, for T.E. is shy in giving them to men; his new Heraldry and learning orders, they must now have Epithetes and Adjuncts, p. 45. [By Thomas Elwood] why Thomas? he doth disown his Baptism, why hath he not changed that name which is the memorial of it: why nothing but Thomas Ellwood? one while they were at another pass [* called of the World John Whitehead] [† by one whom the World calls James Naylor.] [† written from the Spirit of the Lord by one — who is known to the World, by the name of James Parnell] of late such alias's are omitted, for they continue changing, and are but yet going on unto perfection.

* In the plain
Answer to his
13 Queries—
† In his An-
swer to the
New castle mi-
nisters.

† A shield of
the Truth.

Lib. 2.

Referre nosse in-
genium &
mores ejus eum
quo velis con-
gredi.

It is a Rule in the Recognitions ascribed to Clemens, to know quibus sic moribus & quibus artibus, &c. To understand the temper of that Person with whom you have to deal; which must be observed, and I desire the freedom of inquiring a while into the Quakers; particularly into our present Author, by way of Introduction, and then shall address to the main Concern; His Repeated Immediate and Expository Revelations, and his other Notions of the like Mold.

For the Quakers in general two things are not unfit to be considered, Their Original or standing, And their Temper.

First, for their Original. It may seem more difficult to discover; where Sects are not called from their Founder, but some property, &c. It may be harder

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harder to trace them to their Head. In 1652 their beginning is supposed, and then abouts they were so called and known, but they themselves raise it four years higher. *John Whitehead* fixes it in the year 1648, and *Hubbertsborne* in 1660. told the King that they were then twelve years standing. In that black year to these Kingdoms their pretended light appeared; Considering these things, I am inclined to affirm them an off-set of the Levellers, and anon shall tender strong probabilities for it; proposing them to such, whose Age, Experience, or Circumstances have qualified them for a further Discovery; onely premising somewhat which seem'd preparatory towards their appearing.

In the North parts of England (where the Quakers were first known) There were *Grindlesonian Families*, who taught [that Scripture is but for Novices, that their Spirit is not to be tryed by the Scripture, that we must now go by motions, not by motives, that when God comes to dwell in a man, he so fills the Soul that there is no more lust] with suchlike; When Hell was broke loose, these and some others were maintained in 1645. which are suck'd in by the Quakers; as, [That Christs Edwards 2d. Presence in Heaven cannot be proved by Scripture, they pretended Revelations and Visions, God conveys his Will immediately; not lawful to give Thanks after Meat, that they are acted by Christ in all, that some are as perfect here, as ever they shall be in Heaven.] Such a Catalogue we find in another with Additionals, which I shall not stand to transcribe.

But the very draughts and even Body of Quakerism ly in the several Works of *Gerrard Winstanley*, a zealous Leveller, wherein he tells of the arising of new Times and Dispensations, and challengeth Revelation very much for what he writ. [The Humane Body of Righteousness was not the Christ, but the Spirit in that Body, in the Preface; next, dated p. 11. Christ the anointing shall dwell in every one, as he Jan. 26. 1648 dwelt in the man Christ Jesus, p. 13. the Rising up of Christ in Sons and Daughters is his second coming; the ministrations of Christ in one single person is to be silent, p. 21. Father and Son are all one, only the Father is the Universal power in the whole Globe, the Son is the same Power drawn into, and appearing in a single person. p. 53. Priests teach for hire, Tithes brought in by the Pope, p. 61. The Resurrection is begun, p. 85. Without Voice, Vision, or Revelation men know not what they speak, p. 103. The Righteous at Death enter into the Father himself, p. 111. all Expositions are to cease, and we are to

wait with a quiet silence. p. 112. Speak from the Original light within.]

The Saints
Paradise.

[Pag. 1. Teaching out of Scripture is but mans teaching. p. 14. the anointing teacheth without the Scriptures, p. 23. you Idolize Scripture, p. 73. The Father lies buried under the Unrighteous fleshy power. p. 81. Jesus Christ is now upon his rising from the dead, the time is come. p. 83. Jesus is the light within every one. p. 94. the Holy Law is not the Letter of the Scripture, but the Spirit.]

The Mystry
of God
revealed to
his servants.

[P. 7. God will dwell in every Man and Woman, as he did in Christ the Pledge, or first fruit. He maketh seven several dispensations; the fifth is p. 31. Gods manifesting in the flesh of Christ, the 6th is p. 32. Gods appearing in the Flesh of his Saints tell the Resurrection day, which he makes a clearer Dispensation than the former.]

Truth lifting
up his head
above Scandals:
Othob.
16. 1648.

[P. 11. A Christ within is thy Saviour. p. 16. the Apostles seeing Christ ascend was a declaration in Vision; of the Spirits rising up. p. 18. Christs body went into the four Elements to purify them. p. 19. his Spirit went into his Father. p. 29. Father, Son and Spirit are three names of one power. p. 46. Magistrates have nothing to do in matters of Religion. p. 70. you must have a command within. p. 73. Humane Learning quarrelled at.]

Fire in the
Bush.

[P. 20. The Law, Spirit, God, Christ, Heaven, within you. p. 33. Christ the anointing within leads into all truth. p. 46. the Seed or Christ is to be seen within, he is no Saviour that is at a distance; Jesus at a distance from thee will never save thee.] With many such expressions over and over repeated.

That these are the Quakers Principles is well enough known, allowing some little alterations, as few Sect-Masters but have their Doctrine varied by their Profelytes; And the Religious Orders of the Church of Rome have suffered super Reformati^ons.

Now considering these Opinions, the Year of the Country (as the Mystry of God, is Dedicated to his beloved Countrymen of the County of Lancaster) the Printer, New Law, &c. Giles Calvert, and that several Levellers settled into p. 44. ad. 75. Quakers, incline to take them for Winstanleys Disciples, Fire in the and a branch of the Levellers. And what this man Bush. p. 64. writes of [levelling mens estates, of taking in of Comad finem. Anmons, that none should have more ground than he was a Humble Re- ble to Till and Husband by his own labour.] Proving unquest to Mini- practicable by reason of so many tough old Laws which sters and had fixed Propriety; yet it is pursued by the Quakers Lawyers all o- as near as they well can, in Thowing every one, in denying Titles, Civil Respects, and terms of Destination among

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among men, and at the first they were for Community, [thinking it unreasonable that one man should have so much and another so little; and some of them were not free to be tenants to other men.] And George Fox said, [one man ought not to be above another] Informat. at Lancaster Octob. 5: 1652. *Mistical Antichrist. &c. p. 39.*

Besides these, the Quakers have some other Opinions most what Negative like, touch not, tast not, handle not; which are the distinctive Shibboleths of the Sect, yet possibly they may be in other of the works of Winstanley; however he gives in these, some hints towards them. His new Spiritual man [will neither Preach nor Pray, nor say Grace when he sitteth down to meat, as the Custom of Professors is] [Christ and his Apostles did not Preach and Expound any Text Customarily, as the Parish Gods do] [the second man will change Times and Customs] [all these outward Forms and Customs are to cease and pass away] viz. Ordinances, Sacraments, Sabbaths, &c. And herein the Quakers do follow him: and others of their Opinions might be added or improved by their After teachers, and if we assert that Rome had an Agency therein, at least as a pattern likely we should not be mistaken. *New Law, &c. p. 125: Truth lifting up, &c. p. 43. p. 28. p. 68.*

Trembling and Quaking was known before their Appearance [Thomas Newton had a Vision by night of the Virgin Mary appearing to him, and saying; Newton, see that thou do not take the Oath of Allegiance. He had other Visions besides that, which if he should repeat, would make a man Tremble and Quake.] The Alumbredes or Spanish Quakers, that are Seniors to ours above twenty years, [had Burnings, Tremblings or Quakings, and Swounings.] The Holy Maid or Sister Katherine of Jesus [began her fit in the Church with trembling; So that she let her wax Candle fall to the ground, from that time her Visions began to be very frequent.] *John Gee saith out of the Snare. p. 63: 64. Dr. Casaubon's Enthusiasm. p. 174. Idem. p. 161.*

The Quakers cannot well out go St. Francis in perfection, for he was like Adam in Innocency; and kept the Gospel exactly to a Letter, not breaking so much as a jot or tittle of it; If Quakers receive the Gospel from the Lord, so did he; have they Revelations? both he, Dominick, and Ignatius Loyola are equal with them. Loyola wrought Invisible Miracles as well as the Quakers; and Dominick clear outwent them, for he received the Holy Ghost with the same Glory of a flaming Tongue as the Apostles did, and had also the Gift of Tongues given him by inspiration. *Mr. Fowles Hist. Popish Treasons p. 2. 6.*

Dr. Stilling- If Quakers refuse to Salute or put off the Hat, they
fleet's Idola. have a good President, for the Founder of the Jesu-
p. 273. ites refused to put off his Hat, or give any civil Titles
 to Men: The like Example they have for refusing an
 Oath in Judgment, for not onely the *Minists* of late,

Idem. p. 255. but the *Beguards* or Spiritual Brethren of the *Franciscan*
 Order made the like denial.

The Maintenance which the Quakers allow unto
 their Ministers, is much like unto that of the *Francis-*
cans, who go about without their Purse and Scrip, and
 are bare-foot also, carrying *Altaria portatilia*, little
 Massing Altars, Confessing People, and taking what they
 can get among them. The *Dominicans* got also by this
 Voluntary Service; had no Rents, yet most Money; no
 Lands, and yet most Corn. Such *gratis* Preachers as the
 Quakers pretend to desire, we find far earlier than those
 Orders; even the old false Prophets, *Ezek. 13. 19.* who
 took handfuls of Barley, and pieces of Bread. And
 the Pseudo-Apostles, who (because *St. Paul* Preached
gratis, to some Churches) endeavoured to imitate him
 therein, *2 Cor. 11. 12.* That wherein they Glory;
 they may be found even as we, [*because the Devil knew,*
that the Men of this World are most taken when Teachers
take nothing: ἵνα οὕτως τοὶ Ἰουδαῖοι αὐτὸν ὡς ἑαυτοὺς ἑλπίσωσι,
he taught the false Apostles to imitate or counterfeit that
also.] [The false Apostles abounding in Riches, took no-
thing, and Gloried upon that account.]

St. Chrysosol.
Apud Theo-
phyl. in locum.
Oecumenius
in loc.

Keith, Im.
Rev. p. 68.

Bishop Usher
de Christia-
narum Eccle-
siarum succes-
sione & statu,
p. 273.

Do the Quakers look upon others as Dunces, who
 follow not their Method? [*Your Wisdom is foolishness, your*
knowledge is Darkness:] So did the *Franciscan* Fryars to
 purpose. [*Your Parish Priest is Idiotus nunquam Theolo-*
giam audivit, &c. A Fool that knows nothing of Divi-
nity; Blind leaders of the Blind — come to us, to whom
the High, the difficult, Dei Secreta patuerunt, to whom
the Secrets of God are unfolded.] And as the Quakers do
 now insinuate and creep into other Men's cures, so then
 did the Monks intrude themselves into the places of the
 secular Clergy: So that many, even Noble Persons,
Spreu propriis sacerdotibus, made these Vagabond Fryars
 their Teachers. The same *Franciscans* also above four
 hundred years ago, were busie in making the new and
 highest Dispensation; to wit, the *Evangelium Spiritus*,
 or *Evangelium Aeternum*, the External Gospel of the
 Spirit, which should succeed the Gospel of Christ;
 and that the Quakers come near them in licking up their
 Vomit, will in its proper place appear.

2. The Qua-
kers Temper,

As for their Temper, in the most it discovers it self
 very

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very unlike the Rational, Humble, and sweet Spirit of Christianity; and there is more disadvantage in treating with them than any other Party; For,

We have no Solemn, Publick Instrument of theirs, containing their Faith. Their Judgments in Theological points, their way of Worshipping God, &c. agreed upon by them, to which they will engage to stand, and by which for the future they will be concluded; but each Writer states things according to his own conceit, Learning or Advantage; and withal they have rare Arts of Equivocation under colour of Figurative Expressions, and curious Salvos to bring one another off from the brink of Blasphemy. It will be hard to find another Party that in so few years hath stated things with so much diversity, as they have done: And it is as difficult to discover one good Notion wherewith they have bettered the World since their first appearing.

Some of them give us reason to think, that their Light was made to be kept dark, and that we must never know their Opinions; [*There is no Religion under the Sun, or no prescription that ought to be, as to any thing that relates to the Worship of God, but what is within, in Spirit, and in Truth.*] Away with all Jewish and outward Worship, Forms, Constitutions, Canons, Orders, Decrees, Directories, Catechisms, Confessions of Faith, Synods, Councils, Prescriptions, Ordinances of Men; all imitations of Christ and his Apostles, and doing things by Example of them, where the same Spirit of Jesus is not the Leader. Away with all National Religions and Worship: Christ the Substance, the true Jew inwardly, the Circumcision in the Spirit, Christ the Publick Worship in Spirit and in Truth is come.] So that if we know not a Quakers heart, we cannot know his Religion within it. And this he tells, he wrote, [*as moved of the Lord, and doing his will,* p. 236.]

There is no certain, stated, owned Rule, whereby they will be tried: The Scriptures are excluded from Tryal of the Spirits; the Spirit (they say) must do that. Wherein they beg the Question, and should give some Evidence they have the Spirit, before they try Scriptures by it: So that they devolve all upon their inward Motions, which being invisible, and indemonstrable to us, and hugely dissonant among themselves, discover their right Father, and hereby, we who deny new or renewed Revelations, are debarred from having any Rule at all.

Their Style is so bitter, so stuffed frequently with cursing

1.

2.
Geo. Bishops
Looking-glass
for the Times,

p. 1.

Idem. p. 4.

3.
Penningtons
Naked Truth,
p. 22.

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James 3. 13. cursing and railing, that they may well think themselves Conquerours, when they have the last word, and keep the Field with scolding: The want of Arguments is supplied by the want of Modesty; and louder Clamours stand for calmer Reasons. Instead of the meekness of Wisdom, and rendering a Reason of their Hope with meekness and fear, Dirt and Rubbish is too oft thrown upon Men, their Credits blasted, their Souls damned, and their Livelihoods Subtracted.

To single out some few Evidences of their Temper. A Gagg for If a Man be infirm or sickly, they say, [he wroughted the Quakers, for writing against them:] If a Man be Aged, then he is called and treated as a Dorard; that was the Civility bestowed on Mr. Jenner: Or if he dye during the Debate with them, as that Person did, then they Triumph, [They sent such an Answer as broke his Heart;] it seems their Works are a Killing Letter also. To one a great Name threatens, [That his Head shall not go down to the Grave in Peace; and by that he shall know that not a lying or deluding, p. 12.

Reason against Ray- in Peace; and by that he shall know that not a lying or deluding, p. 180, five, but a true and infallible Spirit hath spoken by him,] which being contingent in its self, may come to pass, to secure the veracity of a Prophet.

Hicks third G. Whitehead told Mr. Hicks, That the Plagues of Dialogue, p. God would light upon him. And the same having slandered another as a Gamer, &c. slighted it, as onely done by way of Query; an ungodly way of Blasting both Causes and Persons, and the very Art and Practice of the Devils. Doth Job Serve God for naught? But for an Artist at Railing, let Edward Burroughs take it, who in a few Pages casts up this and the like mire and dirt,

Burroughs's foaming out his own shame; [Reprobate, a Child of Dark- Works, p. 29- ness, a stranger to the Life, in the Sorcery and Witchcraft, Dragon-Diviner, Liar, Anti-Christ, blind Pharisee, Blasphemer, Accursed, Polluted, Falsely, Dead, Beast, the Plagues of God are added to thee, Condemned into the Lake for ever, to be turned into the bottomless-pit, &c.] with too much of such Hellish Language.

Tyran. and When Men speak against their Actings, they can Hypocricie stop their mouths as Distracted Persons: Thus they said, detected, p. [John Pennymen was broken in his Brain.] William Ruffel was not onely crushed, [called Thief, Liar, Murderer, Devil, Cain, an Allegorical Drunkard;] but Francis Campfield desired that no notice should be taken of what he said, for he was somewhat distempored in his Head.] When some of their Mysteries are divulged, then they cry out, That no Credit ought to be given to such, for they are Adversaries and Apostates.

Quakerism is Paganism, p. 68, 69, 70. Whitehead's Q. plainness, p. 54. & p. 80.

They

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They take it unkindly when the Authors Name is not set to such Tracts wherein they are concerned, [*as an Truth pre-annumly dealing, and must have Caution or Security given vailing in to make good the Charge;*] considerable Upstarts indeed. the Preface. Let him first give satisfaction to that Holy Religion Legally Established, which he hath so bespattered. But what is Truth concern'd in an Authors Name? Or why are Quakers so solicitous about mens Names, who account the Name Jesus so contemptible? [*The name of Jesus and Christ without the Power, are but empty words; Nor is the outward Name (Christ) that which saves.*] Princip. of Truth, p. 12. Keith Uni-

Why do their Books peep abroad without the Names vers. Grace, of their Makers? As [*Certain Queries and Anti-queries, p. 30.*]

Truth Exalted, and Deceit Abased. True Judgment, or the Spiritual Man Judging all things,] cum multis aliis. But they would have their Adversaries Names appear, thence to be able from his Person, Principles, or Profession, to Fly-blow him: As, if a Conformist, then their Topicks are ready, of a Priest, a Time-server, &c. If a Dissenter, then the Scotch Covenant is raised from its Ashes, Dipper, Socinian, &c. fly about, and 21 Old Divines are daringly encountred by one Hand. Pen's Re-buke to 21 Divines, and

If their Adversary have been a Trades-man, that is Winding-Objected, a Taylor, a Brasier, &c. help to fill up the sheet for charge, which proceeding looks untowardly from Controver. them who allow any to be Prophets; and pretending Pen's Apo-much Zeal against Partiality, and respecting of Per-logy.

sons, they cannot be offended if another call, their Dear Father of many Nations, George Fox, the Shoe-maker of Josh. Coales Mansfield in Nottinghamshire. Letter.

At this rate they proceed, as if they were engaged Winstanley's in some new Order of Spiritual Knight-hood, using the New Law, Style of Hector's; [*The poorest Man dares throw the p. 96.*]

Glove to all the Humane Learning in the World.] Others, as Fox and Burroughs, Challenge [*the Pope and all his Hierarchy, all the Priests of Dublin, and all other People, and all the Doctors of Europe to come forth,*] &c. Ano-

ther Hector's strangely, [*He that cannot Fast seven days Sol. Eccles. and seven Nights, and wake seven Days and seven Nights, Challenge, shall be accounted a Member of a false Church, and a He-* p. 2.

retick;] a new way of Tryal by Lungs and Guts, worse Some Prin- than Fire Ordeal. But the Quakers make odd Cata- ciples of the logues of Hereticks; as, [*Nimrod that Heretick,*] Epipha- Elect Peo- mus, in the Heresies before Christ, scarce thought that ple of God, Nimrod deserved that name; for it was Scythismus à di- p. 51.

lurio usque ad currum, Lib. 1. Tom. 1. My Author is for Ellwood's [*giving the World a mans Name with such an Adjunct*] in Preface. their

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their *Seilo Novo*: and what their *Adjunct* is, appears enough from the Instances preceeding.

When they use such words and expressions as we do (who take them according to the common acception) yet in many of them they have a different and reserved Design and Meaning, turning them into terms of Art; giving them such a stamp and signification as they please. Thus T.E. deceives us with the [*No new Essentials of Religion,*] as in its place will appear. By Jesus Christ we understand the Son of the B. Virgin, now at the right hand of his Father: but thereby they mean a Christ within. [*The light and life of Christ within the Heart discovers all Darknes, and delivers Mankind from Bondage; And besides him there is no Saviour.*] So that their words are *Feigned*, new stamped with their Senses; and the Style of their first Writers is oft very Barbarous, ending, when examined, in swelling words of Vanity, or an unintelligible nothing: and, as Anciently was observed, do *provocare stomachum aut cerebrum*, offend the Stomach, or disorder the Head.

New Law,
p. 96.
2 Pet. 2. 3.

This trick of taking words, and varying their sense and use, hath been the old way and Art to impose upon and to ensnare the unwary. *Irenæus* frequently observes it, [*That when (Hereticks,) speak like us, they have a different meaning from us; Similia enim loquentes fideli- bus, non solum dissimilia sapiunt, sed & contraria, speaking contrary, and oft Blasphemous things, under such innocent words as good Christians used; and so destroy such, as by the likeness of words attract Poison.*]

Irenæus Ad-
vers. Heres,
L. 3. C. 19.

The same Father frequently acquaints us with their Arts; that as Satan took Scripture when he Tempted Christ, so do others take and wrest them also, [*De Prophetis quæcunque transformantes, coaptant, transforming words from the Prophetick Writings, they adapt or fit them to their Project.*] And elsewhere, [*Vides ad inventionem, &c. Thou seest their invention whereby they deceive themselves, slighting the Scriptures, and yet endeavouring from them to establish their Fiction.*]. And this is imitated by the Quakers, who dwell in the bark and outside of words, and slight the Scriptures; and yet take some Words or Sentences thence, in which they fancy such a meaning, and then the rest is thought to Chime and sound in that manner. And what may not be made of any Book, even of the very Bible, when it is transposed, inverted, and single Phrases or Sentences disjoyned from the rest, being chosen, receive such or such an impress, and are brought in to speak to such a purpose

Lib. I. C. 15.

L. I. C. I.

This.

This Old Art *Ireneus* well Illustrates by the semblance of such as transformed the Picture of a King into the likeness of a Dog or Fox, by changing the scite and posture of the Gemms and Parts, *Quomodo si quis Regis Imaginem*, &c. As if any should take the Picture of a King, well made by a Wise Artift out of Precious stones, and destroying the Figure of the Man, should transfer these Jewels, and by altering them, make it into the form of a Dog or Fox, and when they were so badly disposed, yet still to say, this is that good Picture of the King, which such a Wise Artift made, shewing those Jewels, which at the first were well made up into the Picture of the King, but were badly afterwards chop'd, and translated into the Image of a Dog, &c. In like manner do these transgress the Order and context of the Scriptures, and as much as in them lieth, do dissolve the Members of the Truth, and by such chopping and mangling, do make one thing out of another, and so seduce many. Several also of the words used by the *Valentinians* and their Predecessors, are used by the Quakers, as terms of Art with their Signature upon them; as λόγος, ζωή, τέλεις, ἀνθρώπος, βυθος, στήλη, &c. *Irene. Lib. I.* Word, Life, (Power, Spirit) perfect or perfection, (so *Cap. I.* they called themselves, The Seed of Election) man, (Earth and Mankind are frequent and synonymous in *Winstanley*) stilness, depth, silence, which are Mystical words among the Quakers; entering into the stilness, meeting God in silence, and the like. They had also unscriptural terms of Art, *Achamoth, Jaldabaoth, χεῖρας, θεοθετης*, &c. And the Quakers have choice of theirs; as Ravend, ravening brain, inwardly ravening from the Spirit, Vulturous Eye, the Seed in Prison, invifible Miracles, or Miracles in Spirit, the Royal, Noble, Gentile Seed, taking away the Tables, and many such like. See Mr. Fal- does Key.

2. From them we shall now pass to make a few Remarks in the entrance upon *Thomas Ellwood*, both as to his Honesty and Learning, and also his Courage and Confidence in striking blind-fold about him.

As to his Honesty and Learning: There is a Vein of Sophistry and tripping that runs through his Tract, and when the paint is off, it is full of furrows and deformity; there are many gross escapes which look ominously in a Treatise for Immediate Inspiration, so that his search seems not to be after Truth, but Victory. I had thought that after his Book had been several Months Publick, some Friend or himself might have observed the great unfaithfulness in many parts of it. But meeting

I.
T. Ellwood's
Honesty &
Learning.

meeting the 30th. day of March with a Letter of his, in which he seems well satisfied with his Achievements, that is, Glories in his shame; I found it convenient to hasten the Examination of part of his Work. Part of the Letter is here inserted, as a specimen of his temper. [*Somo (thou sayest) will needs have me to be a Jesuite; and why? Because of a little Learning: Must none then have Learning but they and Jesuites? This is the common, but poor shift of Priests hard beset: When they cannot maintain their ground, they cry out; their Opponent is a Jesuite, as if none could be too hard for them but Jesuites, by whom to be worsted they are not ashamed; to think it no shame, the more shame for them. Well, Truth is too hard for them and Jesuites too. But whilst with some I pass for a Jesuite, with others it seems I am but a Counterfeit: The Name, they think, is feigned, there's no such Man, &c. If this were true, what then? There's such a Book to be sure; if there were no such Man as bears that name, yet there must needs be such a Man as wrote that Book, for the Book could not write it self. But a third sort, I perceive, would not allow me to be a Quaker; and why? Because they think a Quaker could not have given such an Answer: That proceeds from their Ignorance of Truth and the power of it: And indeed the contrary is most true: Had I not been a Quaker, I could not have given such an Answer.*] And at that rate he goes on, ascribing his imaginary Triumphs to that powerful Arm, which gave both the Weapon, and therewith skill and strength to use it. Now, that this is a down-right Fathering Lyes upon God, will be evident from three or four Instances out of many.

1. He deals unfaithfully with St. Basil, [*Sirnamed, the Great,*] p. 165. bringing him into the Council of Chalcedon, refusing to swear, and commending Clinias for the like denial. Whereas if the thing had been true, it had not much pressed us; for what signifieth the Example of one Pythagorean Philosopher to the Laws of a Christian Empire? Or what availed one Basil (though Great) to a whole Council of six hundred and thirty Bishops? Though a Quaker cry out against that Council, [*What clattering, what clamouring, what being more like a company of Geese pigling their noises, than a Council of grave Men and sober Christians.*] But the thing it self is untrue, for St. Basil was dead about seventy three years before that Council. He flourished in the time of Valens, dyed about the year 378. The Council of Chalcedon was held, say some, Anno Christi 455. or at the soonest, by *Justell's* and *Beverig's* Computation, 451. under

Gen. Bishop in
his Looking-
glass, p. 168.

under the Emperor Marcian, if he had looked into his Brother Geo. Bishop as much as I have done, by comparing p. 122. and 166. together, it might have revealed something better to him. But poor George was one of the Nonconforming Quakers, and so his works are out of Dr. Light-Vogue. Now this is a lying Wonder to purpose. ^{foots Harm} Christ raised Lazarus four days dead, the Witch of Endor brought up a supposed Samuel, nigh two years after the Death of the true one. But T. E. haleth St. Basil out of his Grave (where he had rested between 70 and 80 years) and brings him into the Council, with a Quaker-like sullenness, speaking against the Laws and Constitutions of the Empire.

He deals as dishonestly with the formers dear 2: Friend St. Gregory Nazianzene, whom he quotes p. 186. thus [in his Dialogue against swearing] whereas the very Title of that Jambick 20th is [ΠΡΟΣ ΠΟΛΥΤΟΝ ΚΟΤΣ, *adversus eos qui frequenter jurant*,] against those who swear Frequently, Customarily, often, not against Judicial swearing before Authority: as he belyeth the Title, so also he abuseth the Dialogue it self; and that Eloquent Father who there expressly allows swearing [πολλὴν τὴν τιμωρίαν καὶ τὴν δόξαν ἔχοντες, &c. B. when dost thou allow the liberty of an Oath? A. Then when its necessary, B. But when is it necessary, declare, is it that thou mayst deliver any from great dangers? A. it is then lawful. B. or to free thy self from some grievous crime? A. then it is also lawful, &c.] and in his Jambick 15. He defines an Oath [ἡσυχασίας ἐν τῷ θυμῷ, a making faith to a thing, by placing of God a Witness present in the middle: τὸ τὴν ῥήσιν τὴν ἐν ἐννομίᾳ, the swearing truly, or performing what you swear, that is good or right swearing.]

P. 114. having quoted a saying of [Solon (one of the Sages of Greece) he adds to him Socrates (another of those seven wise men)] and quotes Stobaeus Serm. 28. whereas there is a heap of untruths in those few words.

For First, if I have Eyes in my Head there is not 1 Edit. Tig- such a man named in that Sermon, nor is it likely, the vi. 1543. Discourse being μετὰ ἀργίας, De Ocio, Concerning sloth, no nor in the 25. Sermon, concerning Swearing, nor in the 26. concerning Perjury, is such a person once named.

Much less was he one of the seven wise men of 2. Greece; take what Catalogue he will, he will scarce find such a person; the late one in Schrevelius gives seven

seven other names, but I suppose T. E. had seen [Sociad] set down in the 13 Quakers Book against Oaths, and for the better Grace he dubb's him [another of those seven wise men.]

3. Let him raise *Hue and Cry*, to discover if ever there was such a Wise man, and search with a Candle for him: *Suidas* names none such. *Diogenes Laertius* (where he is purposely reckoning them all up in his proæmum) owns no such person, nor do my Circumstances give me Information, let him try if his Rider quoted p. 169. will befriend him.

4. Pag. 20. He calleth the Martyrs [our Godly Martyrs] as if they were the Quakers Martyrs, when as they suffered upon an 100 years before his party appeared; this is a most invidious, saucy and unjust pretension, to rob the Church of England of the Glory of her Martyred Reformers; and withal to cast dirt upon the present Church, as receded from her former Constitution. But this he hath from his inspiring Tutor [The new Protestant, the degenerate Protestants (for the pure Primitive Protestants owned the true foundation with us, though their Discovery of it was but little.)]

G. Keith
Im. Rev.
p. 132.

* Eccles. his Challenge p. 2.
† Keith Universal free Grace p. 5.
‡ Smiths Spiritual Glass opened. p. 83. &c.
|| Barclay in Q. no Popery. p. 103.
* Howgils Glory of the true Church. p. 12. and 23.
† Parnells shield of the truth. p. 39.

But why? [our Godly Martyrs] are Quakers Protestants? that they disown abundantly [* from the Protestants to the Familists, the Quakers deny you all] [† all these how much soever pretending to a Reformation are the Daughters of Babylon] [‡ from the Pope to the Baptist they are all Born in one Womb.] [|| Papists and Protestants are in the Root and Spring.] [* Protestants are in the Suburbs of the City of Rome.] [† Papists and Protestants spring from one Root.]

And we Protestants wholly deny Quakers the having Communion with us, and he cannot but know that strong Proofs are offered by several to convince that the Quakers are not so much as Christians, whose Service therein to the common Faith is commendable. And it concerns all who hold the Lord Jesus the head, Col. 2. 19. to strive for that Faith once delivered, Jude v. 4. against the Quakers, who as far as in them lyes, do take away our Lord Jesus and do not tell us where they have laid him, giving us a supposititious Saviour, a dead instead of our living Child Jesus; an Image and Bolster of Goats hair, in room of our true David, and thus

Mr. Faldo,
Hicks, Ruffel,
&c.

and *Novatians* both united against the *Arians*, and afterwards against the *Macedonians*. *Socrat. Ec. H. L. 2.*

But had T. E. designed to shame himself, he could not have made an apter choice, than to call such men, [our (that is, the *Quakers*) Godly Martyrs.] to rescue them from such a Rape: I might give an account of their Dignities and Callings in the Church, that they compiled the Liturgy, the Book of Ordination, &c. But the shortest way to discover their judgment; will be to look upon the Articles of Religion drawn up, and prepared much by Arch-Bishop *Cranmer*, and agreed upon by the Bishops and other Learned and Godly men in the Convocation, 1552. Several of which were Martyred and Suffered for those and the very like Articles. And they are drawn up as it were in a foresight of, and desyance of *Quakerism*; there is as great a gulf between them, as that between Heaven and Hell. *Dr. Heylins Ecclesia Re-staurata. p. 125.*

Article 1. Of Faith in the Holy Trinity. 2. That the Word, or Son of God was made very man. 4. Christ sitteth in Heaven untill the last day. 5. The Doctrine of the Holy Scriptures is sufficient to Salvation. 6. The Old Testament is not to be refused. 7. The three Creeds received, (any of which will stick in a *Quakers* Throat.) 11. Our Justification is by only Faith in Jesus. 14. No man is without Sin, but Christ alone. 18. Eternal Salvation only by the name of Christ. 20. Of the Church. 21. Of the Authority of the Church. 24. Of being called by men to Minister in the Congregation. 26. Of the Sacraments. 27. The Wickedness of Ministers takes not away the effectual operation of Gods Ordinances. 28. Of Baptism. 29. Of the Supper of the Lord. 30. Of the perfect Oblation of Christ made upon the Cross. 36. Of Civil Magistrates and their Authority. 37. Christian mens goods not common (against Father *Winstanley*.) 38. Christian men may take an Oath. 39. the Resurrection not yet brought to pass. *Ultim.* All men not to be saved; against *Winstanley* also. Never could man that observed the truth of what he wrote have called the Compilers of such Articles the *Quakers* Godly Martyrs. But the man who went naked, said his body was all forhead. T. E. needs as much Brass to face out these Worthies for *Quakers* Martyrs. *Falso vind. of Quaker. no Christ. p. 36.*

These few I have singled out as a *Snuff* or taste, what measure may be expected from such complexions. His other Authorities do much labour of the like Disease. *The case of the Quakers. p. 37.*

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should they bring in some partial dismembred sayings of the Ancients, seeing they will nor be concluded by them in other matters. So true is that in them, which Mr. Chillingworth applyed to the Romanists, [*You account them Fathers when they are for you, and Children when they are against you.*] Let him stick to his indemonstrable Revelation, and play in and out there, rather than meddle with Humane Learning thus unsuccessfully and worse: But his talk of Inspiration confutes it self, and his own Example is the best proof, that as yet it hath not advanced beyond a Dream.

In the Preface.

Keith, Im.
Rev. p. 6.
2d. Quib.
p. 11.

T. Ellwood's
Courage.

But if that be pleaded which he suggests, [*That in the Country for want of Books, he was forced to take some few Quotations upon Trust, but yet using much Caution in his Choice.*] It is Replied, that these are so gross and palpable, that an easie Learning might detect them; and in a matter of such moment, which the poor Quakers do implicitly believe and hug, he was obliged to the severest Caution, not to impose upon their tame and easie Credulity. And as to us who know our selves fallible, and in Gods extream account very imperfect, it must be allowed for an excuse. But as for him who defends perfection, pleads for Immediate Revelation, which his Master extends [*to many things which are not in Scripture so much as by Consequence.*] Others of them challenging [*Infallibility in all things and cases;*] and he, as a Believer, pretending the Union whereby they know all things, p. 229. and yet in many discovering, and in some confessing his Ignorance, [*I know not,*] p. 227. to him this Plea can be no Advantage, it pulling down that very thing which he is building up. For if there be such a standing, perpetual Ordinance, as Immediate Revelation, Gods Veracity and Goodness is concern'd at that time to let them be Infallible, when they are pleading, and become the Advocates for it: But it is a good Confutation, when a Champion proves an Instance against himself.

2. As to his Courage and Confidence, they are high enough, shewing great dis-esteem to the Sacred Scriptures; as will appear in a proper place, by a Catalogue of his Rules of Exposition, such certainly as the Sun never saw, especially by such a pretended intimate of Heaven. We shall onely now consider his Carriage to most Orders of Men in the Kingdom, for he presumes to Tax our World like Augustus Caesar. The King must be plainly T'ou'd, and the Head covered before him. The Turkish Fashion they esteem most proper, and the tuisare

misuse or abusing, which in *Erasmus's* time was opprobrious among the *English*, is dubb'd into both Religion and Manners. My Lord the King is no pleasing Dialect to these new Saints, it is Old Testament Divinity.

Dread Sovereign and Sacred Majesty must not now be used, p. 46. Who must have the Majesty then? Not the King,

I'll warrant you; it is taken from Him to be appropriated

to their own dear selves; take a few of their Expressions, having spoken against Magistracy, and for the Destruction thereof, he proceeds, [*If you would find true Ma-

jesty indeed, go among the poor distressed ones of the Earth:] Tr. p. 25, 27.

[† Here is the ground of all true Nobility, Gentility, Majesty, ‡ In his No-

Honour — No more after the Flesh, but after the Spirit — ble Salutari-

Quakers are sprung of the Noble, Gentile Seed;] [‡ from the on to thee,

Council and Nobility of the Royal Seed, the Lion of the Tribe Charles Stew-

of Judah, the Everlasting King of Righteousness, who art.

reigneth in George Fox the Younger:] [† The Quakers Mi-⁴In the Testi-

nisters are the Dignities, and Government, and Dominion.] mony from

The King must not write in the Plural Number, We, the Bre-

p. 27. though he be a Publick Person, and Act by Ad- thren.

vice of his Council, [all that is sprung from Pride and Flattery.] Besides this, he saucily and pragmatically

medleth with the Kings Revenues; the Office for first

Fruits & Tenth's offends him, p. 355. [No Flower can be fair

in an English Crown which was taken out of a Popes Mitre;

if nothing else could be said against it, but that it once stuck

in the trundle Crown, that alone were enough to make it un-

worthy to be worn in an English Diadem.] It seems he

hath more than this to Object against it; such like things

are frequent in their Books, which stealing out into the

World, are apt to leaven mens Spirits with bad Princi-

ples. One of them acquaints us [*What Magistrates they

do not own, but deny and resist against; and to make their

Negative Power better Armed, he saith, The Kings and No-

bles of the Earth shall be bound in Chains and Fetters of

Iron.] This was Printed 1655. but lest it should be onely

Serviceable in those times, † Isaac Pennington (a Name

deep enough certainly in Royal Blood) to make it cur-

* Fire in the

Bush, p. 39.

† Parnel's

shield of the

Tr. p. 25, 27.

‡ In his No-

ble Salutari-

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† Isaac

Pennington

(a Name

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Doctrine now;

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Conscience

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to re-print

those very

words, out of

what design,

let our Superiours

Judge.

‡ The true

But lest since

then, so beloved

a Doctrine of

binding Christians

Kings should

be forgot, they

keep up the

Memory of

Faith and

it. ‡ Another

Book, Printed

1675, speaks

home; [Christ

Experience,

Reigning in

the heart gives

Power to bind

Kings in

Chains, by

William

and Nobles in

Fetters of

Iron: This

Honour have

all the Shewen,

p.

Saints.] 136.

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Howgils glory, p. 107.

Parnel's shield, p. 41.

Will. Smith, passim.

Fire in the bush, p. 21, 22, 23.

James Parnel's shield, p. 24, 25.

Sir Edw. Sandys his view of Western Religion, Sect. 39.

Saints.] To the like contempt of Authority write several of them; Kings and Magistrates, [as Christians, have no Priority, but as they stand in the growth of Truth,] that is, in Quakerism.

[I charge you all by the Lord, to take heed of meddling about Religion --- meddle with such Affairs as you are set about:] [Meddle not with Religion, keep within your bounds.] And Winstanley, the Instituter of their Order, speaks roundly to all, [Four Idolized Powers must down, The Imaginary Teaching, Hear-say, Book-studying Power, or the Ministry: The Imaginary Kingly Power must be shaken to pieces in all Nations: The Imaginary Law of Justice, which is but the declarative Will of Conquerours, and buying and selling the Earth, and being enslaved one to another, must all be destroyed at the Resurrection of Christ,] and that, he saith, was then beginning; and therefore the pretence to Revelation looks a-squint upon the safety of Kingdoms: had not the Magistrates the Sword, they might meet with as Reproachful words as the Ministers: and had some Persons strength, their Principles might carry them to repeat the Munster Tragedy.

If this Measure be dealt unto the Prince, what will not be unto the Subjects? The Peers and Lords must expect the like treatment from these Levellers; [Plough-men, Fisher-men, Herds-men, Shepherds are Noble-men sprung of the Noble Seed; here the true Honour is no more after the Flesh, but after the Spirit:] He that boggles at using Sirs, p. 46. will stumble at higher Titles; and if this new Critick may be credited, Titles are to cease, and Epithets and Adjuncts are to succeed in lieu. Which Men are at Liberty to give or not to give, according to their prejudicated or capricious fancies. He quarrelleth at several things established by Act of Parliament; as the Book of Ordination is spurned at by degrading the Clergy: the Confessing of our selves miserable Sinners, is Chastised by his Ferula, p. 53. Tithes, an Ancient payment, of at least 800 years usage in this Nation, are Declared by him Popish whereas the non-payment of Tithes is grounded upon Papal exemptions: And in Italy, the Popes Countrey, under his Nose, prædial Tithes are not paid, but their Clergies Maintenance consists in Glebes and Farmes, which T. E. quarrels not at, p. 323, 324. so little is a Quaker offended with an Italian usage. This Free-born Man also quarrels high, that none can bind their Posterity with Tithes, which strikes as fully upon Hearth-money, or any descending Impositions.

The

The Judges and Courts, and all Judicial proceedings lie in his way; they sin, and repeat sin, and establish sin by Law. An Oath of God must not be administered to end Strife, but the Quakers Yea and Nay must be the Deciders; and yet so uneven is their temper, that for Interest they will take an Oath; Witness the Cases of *Mead, Osgood*, and several: so that their equivocating justly deserves that Brand, [*Quakers can take an Oath, and yet do not swear at all.*]

The Clergy, as far as in him lieth, are run down; their Orders are taken away, *Chap. 1.* Their Employment, *Chap. 2* — 8. Their Maintenance, *Chap. 9.* with stripes and buffetings all the way thorow.

Not so much as a Gentleman or stranger that ought to be called Master or Sir, except in Law or Nature, *p. 43.* but by his Model, a breach of Gods Law is committed: Thus is our Blessed Religion mis-represented, such disservice is by *Dreams* done unto it; excellent temptations do these propound, to incline any to turn Christians when they would thus degrade and depress Men, and set the Tenant on breast with his Landlord. To draw Controversies to a speedy issue is good, as hath been done in singling out the *Romish* Supremacy and Infallibility, because upon the Fate of them lesser Differences depend; so 'tis not worth the while to stand upon thou'ing, and such affected singularities, the shortest cut is to examine their Revelations, Infallibility, Immediate Commission, &c. for the rest will stand or fall with these; and it may prove most successful to shew, that at the best they stand but on an equal level with other Men, and what lower they may have depressed themselves, by belying the Holy-Ghost, and saying they are Prophets, and are not, deserves to be the matter of their sad and serious enquiry. Taking then for granted, That God hath revealed himself to Mankind, That much thereof is committed to writing, and is upon Record in the Bible, as *T. E. owns, p. 238.* That the latest of these Books have been written upon 1600 years since. I shall proceed upon this, and the Principles of Reason, and the Judgments and Practices of the Quakers themselves, extracted out of their own Works, and the Works of others whom we have all the reason to believe; the things being matters of Fact, and the Parties offering to make good their Charge before the Lord Mayor of London, or any Alderman on the Bench, or any one of the twenty Common Council-men.

*Tyranny and
Hypocrisie de-
test. p. 48, 49.*

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And the Dispute being, whether the Quakers have any real Divine Revelations or not; I durst refer it to the Judgment of indifferent Persons, though Heathens, if they understood the concern, as Debates between Christians and pretenders thereto, have been so ended.

CHAP. I.

The state of the Case, and the manner of proceeding.

Thomas Elkwood, in the Name of his Party, claims such Communications and Heavenly Visits, as good Christians are not Conscious they receive, nor dare tempt God in desiring. The proofs thereof he fetcheth from Scripture, wherein I neither read his Name, nor that of Quakers; but if they conclude for him, they conclude as strongly for me. I profess my self a Believer in that Jesus, who made those Promises, and whom T. E. strangely over-looks: So that of the two I am the more likely to have the greater share. And untill he hath proved me no Believer (which to do will exercise his Faculty of discerning of Spirits) I might set my Revelation to answer his; and hereby his Cause reaps no Advantage.

His Ghostly Father (from whom his Spirit hath received much light, and yet he is not so ingenuous as once to acknowledge it) Declares, [no Man can be bound to believe, in that which comes not in a sufficient way;] so that it is but reasonable we should be allowed to pursue that Rule, and to demand an Evidence proportionable to their soaring Claims. Where

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Where our Assent is required to any thing, God is pleased to afford us means for our Conviction, and is satisfied with such a degree thereof, as the Evidences will carry. When matters of Fact are concern'd, the Testimonies of our own or other Persons senses conclude us. When matters of Reason, thereupon using our best Faculties, such a measure of Assent is sufficient, as those Reasons will enforce. But when one tells me, He hath received Divine Inspirations, thereby I am Arrested; for I must not dispute any thing that is spoken by God: my onely enquiry is, whether God hath really so spoken, as is pretended.

Which being a matter of great moment, God hath abundantly provided, that we should not be imposed on, by giving us both Caution and Security: And the more diligent we are in examining and trying such Claims, the more is he delighted with us, and will bless that Industry, Wisdom, and Obedience.

The Old and New Testament give us many warnings, about Dreamers, false Prophets, &c. Command to beware of them; not to believe, but try them: And for matter of Security, God hath abounded in that, by furnishing his Messengers with such extraordinary Powers, that thereby mens belief was both Commanded and Secured, [*as they Preached every where, the Lord wrought with them, confirming the Word with Signs following*] Mark 16.20 or accompanying.

Nor did it seem consistent with Gods Wise Dispensation, to give Immediate Revelations, and not to furnish the Receiver with such Divine Testimonials, as might truly satisfy him that God spoke, and also command Faith and Obedience from others.

Gods immediate Voice hath not used to come so precariously into the World, to be mis-pent and

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wasted for want of Evidence; and it might be an intangling thought to an Inspirado, would he consider it, why the former old Revelations should not at this day be as good to convey the Doctrine and meaning of Christianity as the former old Miracles were, and are still sufficient to settle, and seal its Truth; or that Miracles should be set as Seals to confirm such revealed Doctrines, and yet those Doctrines in After-ages need as fresh Revelations to convey and expound them; and in the mean time have no Miracles to attest the Truth of those Expositions; especially when different pretenders to Revelations bring as different Expositions; these do more and more ensnare, but we may extricate our selves by allowing, as the old Miracles to be the Seals, so the old Revelations thereby attested, to be the Objects of our Faith.

But when I find high Claims of renewed Revelations, and therewith as studious an undervaluing and depressing the Honour of Miracles; and withal the rejecting the Scripture, from being the Rule to try the Spirits by, as Quakers do; and withal when I find such Caution used by *Moses* to satisfy himself and others, that God spoke by him. None, especially if their Claims be really Divine, can quarrel to have them examined by such means of Discovery, as a wise Religion, and sober Reason afford unto us. But though *T. E.* was in the right, that there is such a standing Ordinance in the Church of Christ of indispensable Necessity, as perpetual Inspiration, yet he hath but done half his work; he must go write another Book to prove that among all the Societies of Christians disowning it, and the various Sects of single Persons claiming it, his Party having the only inclosure thereof; their Fleece to be wet when all others are dry about them: till this be done, his Arguments are as equally Calculated for

Reith's Im.
Rev. Title
page.

for me (if I will) as for himself; and do conclude as forcibly for *Jacob Israel*, or *Muggleton*, as for *George Fox*.

It would have been an ease, if his Discourse had been true; meer waiting is a more facile thing than reading, meditating, or studying; and to a weak Constitution, a Supine expecting would have been far more favourable than that which wise and inspired *Solomon* called a weariness of the Flesh. What the Excellent Lord *Falkland* spoke concerning the *Romish*, may, with no alteration, be applyed to the Quakers Infallibility and Inspiration also: [*I take no pleasure in tumbling hard and unpleasant Books, and making my self giddy with Disputing obscure Questions; if I could believe, there should always be (whom I might always know) a Society of Men, whose Opinions must be certainly true --- so as I might be excusably at ease, and have no part left for me but that of Obedience, which must needs be less difficult than the harsh Greek of Evagrius, and the as hard Latin of Irenæus --- and he would deserve not the lowest place in Bedlam, that would prefer those Studies before so many, so much more pleasant, that would rather employ his understanding, than submit it:*] The ease then would lye in having Inspirations, or sitting at the feet of such as have them, rather than in employing time and strength in laborious searches; only the way of Labour is the way of Gods Blessing.

Eccles. 12. 12
Of the In-
fallibility of
the Church
of Rome,
Sect. 36, 37.

But the whole Scene, as laid by the Quakers, is so distant from Gods way of Dispensation, who was pleased to become *God with us*, to live on Earth to teach us, which having performed, there cannot be much to be new taught now; and also Immediate Revelation, when in use, yet being but rare, conferred on some, whom God used as his Mouth to communicate it to others; and Religion being

Sect. 9, 10.

Dr. Denni-
son's white
Wolf, p. 72.

being Published in an External sensible way, and in like manner settled; to prevent such delusions as might insinuate themselves under the cover of inward Suggestions, we have no encouragement to sit down satisfied with these Internal and indemonstrable transactions, being full of nothing but difficulties and dangers: but we must take the more laborious way of searching the Scriptures, praying, conferring and comparing Spiritual things with Spiritual. The afore-said Lord further urged, [*That the Romish pretence to Infallibility was but an accidental Argument, because if any other Company had likewise claimed to be Infallible, it had over-thrown all so proved; nay, it is but an Arbitrary Argument, and depends upon the pleasure of the Adversary: for, if any Society of Christians would pretend to it, the Church of Rome could make use of it no longer.*] Now, though the Disciples of Hetherington the Box-maker, even before that Lord wrote, to wit, about 1625, had maintained, That [*they could not erre in giving deliberate Sentence in points of Divinity,*] as H. Nicholas had done before them; yet if that Noble Viscount had lived till now, what would he have thought of the force of his former Argument? when not onely within this Island John Reeve and Lodowick Muggleton (who would be taken for the two Witnesses in the Apocalyps) pretended, and were owned by their few Disciples to be Infallible; but the more numerous company of the Quakers do Challenge the same to their Party, and out-do the Romanists in the variety of their Claims, of Inspiration, Immediate Revelation, Apostolical Commission, of Christ the light within, of Infallibility, and discerning of Spirits. So that now on this side Dover, we have Popes of both Sexes; Joan belongs to England, not to Mentz; and we have many Johns, above 24; but

but whilst three different, if not contradictory Parties pretend to Infallibility, we have Reason to suspect they are all alike Infallible. The Quakers have a pretty Craft, but it may easily be seen thorow; The Apostles were endued with extraordinary Powers, both inward and outward, now they Challenge to themselves the inward, as Authority, Inspiration, Infallibility, Commission, Discerning of Spirits, the inward Baptism with the Holy-Ghost, &c. which being Internal and indiscernable may be Challenged, and are not so readily confuted; but then the outward, as the Miraculous descent of the Holy-Ghost, the gift of Tongues, the visible Baptism with fire, the ability of working Miracles of all sorts, the Spirit of Prophecy or fore-telling future things, &c. these being discernable to the sense, capable of an easie detection; they do both deny them, and speak slightly of their necessity or use. Though God conferred these outward ones as undeniable proofs and convictions of the inward; and without which sensible Testimonials, the internal would not have had that Operation, but have been like Candles under Bushels; and this very Art lays no little prejudice upon their Plea.

T. Ellwood's Notion of Divine Revelation is put into variety of Expressions, which lie dispersed in several pages; his stating of things is different, and the claims he makes are of several Natures: I shall put them into the best Method I can, more orderly to examine them.

We may conceive some of them to be as the ground-work whereon he builds, the other as the Fabrick thereon raised. His grounds are two.

1. That [*the Apostles had an inward manifestation, and Immediate Revelation of the Will and Mind of God to them, by the Spirit of Truth which dwelt in them, p. 227, 228, 233.*]

2. That

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2. That [the Apostles Successors, or all Believers in an extensive Relation, receive the knowledge of the Gospel in the same manner, as the Apostles received it, p. 228, 230, 233.]

Other things he Erecteth upon, or claimeth in pursuance of these.

1. They have [renewed and repeated Revelations, p. 238, 240, 243. The good Old Gospel is again revealed by the same Spirit, p. 254-256.]

2. They [have Immediate Revelations from the Spirit, as the Apostles had, p. 228.]

3. They [have expository Revelations, the Spirit giveth the true sence and meaning of Scripture immediately, p. 238, 239, 251, 253, 255.]

4. [The Gospel is now Preached in the demonstration of the Spirit and Power, p. 244.] and they are the Persons without question who Preach it.

5. They [know the Word of God by Experience, p. 249.]

6. [The Primitive Christians had the knowledge of the Gospel by the immediate Revelation of the Spirit, as the Apostles had, p. 233, 245. and the Quakers now receive it in the same manner.]

7. They [receive it by the gift of God, p. 245.]

8. They [have heard the voice of God speaking in them, p. 249.]

9. [Divine Revelation consists in opening and discovering, p. 249. 253, 255.] that is, in expounding: And all this is done without any help of Humane Learning, which is not so much as to appear between the first of Genesis and the last of the Revelations, but hath its Circle assigned, beyond which it must not step, [reduced to its proper station and service which is to be conversant in Natural, Civil, or Humane Affairs, p. 218.] Humane Learning is to do the Drudgery of Translating, to put an English Bible into a Quakers hand, and must presently with-draw, the pretended Spirit

Spirit then supervening, and opening each Text of Scripture truly to them.

These are different Notions, and are too great favours for any Party on this side Heaven; but its subtilly done to chuse so many, to leave room for escaping, that if some prove deceitful, the rest may support their Partners. We must attend his Motions, and examine them one by one, giving his own words under each head; onely some few things must be premised in passage.

1. I think he seldom or never names our Lord Jesus Christ (who dyed at *Jerusalem*) as concerned in the revealing of Gods will. His Prophetick Office is destroyed, or weakned by this Sect, and the Spirit is substituted in his place: Thus, p. 245. when he saith, [*the Author of our Faith is the same, the Finisher of it is the same,*] alluding to *Heb. 12. 2.* Where *Jesus*, (to wit, the Son of the B. Virgin) is named, yet he takes no notice of *him*, but turns it another way. They received their Faith [*namely, by the gift of God,*] they received their Faith, he saith there, in the same manner that the Primitive Christians received it of old. Now, how that was, he tells us, p. 233, [*From the Immediate teachings of the Holy Spirit which dwelt in them:*] So that he either lays aside our dearest Saviour, or Confounds Jesus Christ, and the Holy-Ghost, as one and the same, which he doth to purpose, p. 233. [*Paul received the knowledge of the Gospel from Christ revealed in him,*] thence he presently infers thus, [*The Apostles did receive the knowledge of the Gospel from the immediate teachings of the Holy Spirit,*] making Christ, revealed in *Paul*, and the Holy Spirit to be the same.

2. He seems to make some concessions, to inform within what bounds they keep, denying new Revelations, and yet he either bath new ones or none,

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none, (as from his Principles will be proved.) [p. 237. *they expect not a Revelation of any other Gospel, of any other way of Salvation, of any other Essentials in the Christian Religion; they have but renewed Revelations, p. 238. Truths formerly revealed, p. 254. The same good old Truths, p. 243. The good old Gospel again revealed,*] a concession that destroys his design, for having no new ones; the old do neither need, nor are capable of Repetition.

The true
Christians
Faith and
Experience.

The Testi-
mony from
the Bre-
thren.

3. He appropriates these receipts to himself and Party, [We, p. 237, 245, 249. Us, 254, 256. to all Believers, 228.] that is, to himself and Friends, for they are the only true, [*the others but Titular and Nominal Christians;*] faith Will. Shewen frequently, [*they are the Church of God returned out of the Wilderness.*]

Vindication
of the Pro-
testants
grounds of
Faith, se-
cond Dis-
course, p. 308
Sect. 4.

And this is large enough, Moses with fulfilled, Numb. 11. 29. *All the People of the Lord are Prophets. Are all Apostles? Are all Prophets? 1 Cor. 12. 29. Yes, among the Quakers. Had he Challenged some few Inspirations in pursuance of the former, or some rare single notices from good Angels, they had been more Modest; or an Immediate Revelation to ascertain him which Books were Divinely inspired, and which not; it should have been confessed that some have gone that way before him; [not only the Enthusiasts and some Calvinists, but the Popish Guide in Controversies, in Dr. Stillingfleet, saith, That the ultimate Resolution of a Christians Divine Faith, is into that particular Revelation first made known to him.] But supposing there was such a Supernatural and infused assurance given, yet it is not [rational and discursive, saith Mr. Chillingworth; it may be an assurance to a mans self, but it is no Argument to another.] But one single immediate Revelation is too scant for T. E. during his whole*

whole life time. He must put God upon Miracles and unecessaries, have what hath been before Revealed, though translated into the vulgar Tongue, renewed, repeated, re-revealed in the same manner, and he must have Expository Revelations given him of the Sacred Books besides. So that his own words contain the best his own Character. [p. 101. *he treadeth an unbeaten path.* p. 246. *he seems not rightly to understand Revelation, but rather to have taken in some strange Notion concerning it.*]

CHAP. II.

How the Apostles came to the Knowledge of the Gospel.

HIS first rise is [That the Apostles had an inward manifestation, and Immediate Revelation of the Mind and Will of God to them, by the Spirit of Truth which dwelt in them, p. 227.] this he would have, and so craftily brings in, as if the Friendly Conference had so meant. [If by all those ways, he intends no more than an inward manifestation.] But supposing this was true, as he states it, yet it is not Large, nor Comprehensive enough; For the Apostles had another Teacher, even an outward one, both before and besides the Holy Spirit, and what Christian did ever yet lay aside, or overlook the Personal, Oral Teaching of their Lord Jesus. If Quakers delight to be called *πρωτομαρτο*, the Spiritual and perfect from their supposed Teacher, the Spirit, as the Scholars of Valentinus did; we must adhere to our elder name *Χριστιανοί*,
Irenæ. ad
Heres.
L. I. C. I.

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Xestavai, from that *Author* and *Finisher* of our Faith. If Quakers first make no distinction between the Father, the Word and the Holy Ghost, and then would lay aside the God-Man Jesus, by making the Spirit inwardly supply all; we Christians are instructed to hearken unto that *Prophet*, whom God raised up like unto *Moses*, Deut. 18. 15. and *T. E.* can scarce make *Moses* and the Holy Ghost alike; we do Believe in and Obey that Beloved Son upon whom the Blessed Spirit descended, Mat. 3. 17. for we are commanded to hear him. Mat. 17. 5. he discharged his Prophetick, as well as Priestly Office in our Humane Nature; to this the Prophecies and Promises refer; and we must render to each their due in the work of our *Instruction*, to the *Son*, as well as to the *Spirit*.

T. E. hath made the most untrue and desperate choice that could be [*the Apostles to receive the knowledge of the Gospel by the Immediate Revelation of the Spirit*] what is become of all the Promises of the Messiah? [*I know that Christ when he is come, he will tell us all things*] saith the Woman of *Samaria*.

But by *Ellwoods* model, he is com'd and gone, and hath taught the Disciples nothing; why did Christ chuse the Apostles, Live, Converse with, and betwixt three or four years Instruct them in the things of Gods Kingdom, if they were no better for all those Divine Lessons which came from him, whom never man spoke like unto? what quarrels have the Quakers against *Jesus of Nazareth*, that *Prophet*, or *Divine Teacher*, mighty in Deed and Word before God and all the People, that they must lay aside his Person or his Office, either substituting the holy Spirit in his place, or making their great Idol the Light or Christ within, to do all the necessary work of Instruction? Cannot *T. E.* permit Jesus to be the great Law-giver and Teacher, and

and then upon his bodily removal from the earth, the Holy Spirit to descend, and build upon *Christ* the *Foundation*, but as far as in him lies (in imitation of the Heathens quarrels among their Deities) he must have the Spirit to drown the *Word*, the outward *incarnate Christ* to signify nothing, but the inward Manifestation to Communicate all.

Was it the Holy Ghost who assumed our flesh, lived, and preached and Sealed the truth of his Doctrine with his Blood? or it was the $\delta \lambda \theta \gamma \odot$, who performed all those things, and of whose fulness we receive? were they the Apostles of the Spirit, or the Apostles of Christ Jesus, who breathed on them, gave them Authority and sent the Holy Ghost to enable them to execute their Commission? Why do the Quakers thus confound the works of the Word and the Spirit? like the *Libertines* [*qui nihil ponunt inter filium Dei, & Spiritum e-* Calvin adver-
jus discriminis.] but suppose they were right a- *sus Libertin.*
bout the Holy Unity, that there is no distinction *Cap. 10.*
of Persons in the Godhead, but that they are only different names of the same one Subsistence, yet *T. E.* hath laid a wrong *Foundation*, for it was not this Spirit which inwardly did all; But it was *Jesus* the Son of *Mary* (be he but a piece of the Christ, or have he an Heavenly body sheathed up within that which he took of the Virgin, or however else; for they know not what to make of him, nor do with him: The man *Jesus* (who was as truly visible in *Jewry*, as *Ellwood* was in the House of *Pennington*) stands much in their way, and hinders their Light or *Christ within*) who called the Apostles, taught and instructed them, as appears from the Series of the four Gospels, which we shall adhere to, rather than to these, who do but dream dreams, while they conceit that they see Visions.

This being the $\pi \epsilon \tau \rho \alpha \downarrow \epsilon \upsilon \delta \odot$, that which is the

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procreative cause of so many delusions, viz. a Dis- regarding Christs Personal, Prophetical Office, and placing their supposed Spirit in his room. I shall make a short Narrative how the Apostles came to the knowledge of the Gospel, how Religion was delivered by Christ, that it was settled in an outward, Bodily and Sensible way; and thereby *EWoods* account of the Spirits doing the work, by his inward Immediate teaching will appear not only distant from truth; but, the very subverter of the Christian Religion.

God having at sundry times and in divers manners made known his Will unto the Fathers, at the last in the highest Dispensation (which is never to be out dated) he spoke unto us by his Son (whom he hath appointed Heir of all things) that is by the God-man Christ Jesus, who took our flesh and blood, and was of the same nature with us: this Son of God, was God himself, who came to visit the earth, and be his own Interpreter, yet still he discharged this Office, whilst he was Tabernacled in our *Flesh*.

He was God with us, instructing us in the likeness and true Nature of man, of a Reasonable Soul and Humane Flesh subsisting. And thus I suppose those Prophecies were fulfilled [*Taught of the Lord, or Taught of God*] he had the Spirit without measure, he was the very Temple of God, the Holy of Holies, in and by whom the Divine Oracles were made known to Mortals.

The Divine Majesty resided in this *man Jesus*, all the former owned ways of Revelation came to attend him into the World, to usher him into his Office, and give Credence to what he spoke, and yet (excepting some short Sentences serving as Testimonials to him) they were all silent while he was Teaching; but still *Jesus* in *Humane Nature* took the *Chair*, and was Gods mouth and voice

unto

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unto mankind; as might be more fully and advantageously shewed.

The Apostles conversed with Christ, saw, heard, eat, drunk, and lived with him; how oft is this referred to, of their being Eye and Ear Witnesses of what he did and said? he taught them by Sermons, Parables, Conferences, explaining things privately to them, during the whole Term of his Ministry, and after his Resurrection. And must his whole Prophetick Office be thought nothing? and can such select Scholars be still non-proficients under so powerful and so diligent an Instructor? other Quakers think contrarily to T. E. and let one Infallible buffet another.

[*Whilst Christ abode with them in his bodily appearance, they had some knowledge of the manifestation of the Spirit, they were ignorant of many things.*] many is not all; that is for their knowledge, and for their life, he saith elsewhere [*the very Disciples themselves while they followed Christ outwardly, were truly Religious*] and another of them, [*surely none will or can deny, who profess Christianity, but the Apostles, in some measure before Christs outward departure from them, had the Comfort of the Holy Spirit in them, and were both Believers and obedient Children in their measure, &c.*]

Keith. 1m2
Rev. p. 163;
163.

Idem p. 230.

Taylor's
Faithful and
True Witness
the Light,
&c. p. 12.

What though the Apostles being involved in the fatal prejudices of their Nation, were ignorant of some things, as about the Kingdom of God, the Resurrection, &c. must they therefore know nothing of Faith, Repentance, a Christian Life or Duty? Christ who knew them the best speaks otherwise, John 17. 6, 7, 8. *they have kept thy word -- they have known -- they have believed --*

[*ἡμεῖς οὐκ ἐμαρτυροῦμεν ὅτι οὐκ ἔγνωσαν, ἀλλὰ ὅτι ἠκούσαν μου, καὶ ἠγάπησαν τὸν λόγον τοῦ υἱοῦ τοῦ ἀνθρώπου.*] Chryso. apud Theop. in locum.

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The Apostles were as certain knowing Witnesses of Christ, as we can be of any matters of Fact, and the Christian Religion was entertained upon their Testimony; that they had been with, seen, heard and known Jesus. God would not send that Religion into the World, which was to be the perpetual Rule of all mankind, and command others to trust the bringers upon their inward manifestations, which would have exposed, rather than have propagated Truth, but what they spoke they attested as matter of Fact and Knowledge, all the twelve having had personal converse with Jesus, upon whom the Holy Ghost visibly descended, audible voices were heard, his Doctrine was delivered before multitudes of Witnesses, men were persuaded by outward, sensible, even bodily evidences, and not barely left to internal suggestions, in which there may be great danger of Delusion.

And not only the Apostles Preached, but all the Pen-men of the New Testament wrote upon their certain knowledge. *S. Mathew, S. John, S. James S. Peter* and *S. Jude*, had personal Conversation with and attendance on Christ, were able to testify both what they saw and heard, *S. Luke* wrote part from his own knowledge, and part from certain Information: The like Antiquitie testifieth concerning *S. Mark, S. Paul* had that want of personal attendance and acquaintance supplied by Christs appearing and speaking to him, *Acts* *Cateches. 10.* 22. 14, 15. & 26. 16. and in many other places. Hence *Cyril of Jerusalem* rationally infers, That the Testimony of *Paul*, being an Enemy and Persecutor before must needs be undeniable, though some suspicious person should alledge that *Peter* and *John* οἱ ἀκούοντες ἦσαν were Familiars and Domesticks; yet the Testimony of *Paul*, first an Enemy to Jesus, and then a Martyr for him, cannot be denied. And this he assigns as the Reason, why *Paul* wrote more Epistles than the rest, because
being

being a Persecutor before, his Doctrine could not be doubtful, but commanding of our Belief; and therefore when Quakers think there may be new Inspired Books now; That the closing up the Canon of Scripture, [*is a limiting God from moving or Inspiring any men, in any Age of the World to come, to write any Book or Books which may be of equal Authority with the Scriptures.*] They proceed upon gross mistakes; for unless Christ converse on Earth again, and Ellwoods Monstrous fancy of Repetition prove a real Certainty, there can be no such Inspired Books, as the new Testament gives us, to be written in these Ages; or unless there be another Dispensation, viz. that of the Spirit yet to commence, which Dream is the most of all Destructive to Christianity.

Quakerism no Popery. p. 62.

Thus was Christianity made known and settled in the World, not by Philosophy, or Rhetorick, or any Humane Art; but by two such Methods, as Heaven and Earth cannot afford greater, which St. John calls the Witness of men, and the Witness of God: the Witness or Testimony of men, is this already given; And Religion being entertained upon that Account; to tell us of new Revelations now, is a renouncing of the Faith of Christ, which doth command Belief not only by inward teachings, but outward proofs. But lest this Witness of so many men might have been rejected, as proceeding from Delusion or Design, the Witness of God interposed in so Publick, visible and audible ownings both of Christ and his Religion, that the World was not capable of receiving more unexceptionable and convincing proofs.

And further, as for the Teachings of the Spirit, which T. E. only mentions, they were of a different Nature from what he drives at; the supervening of the Spirit was not to evacuate or obliterate what Christ on Earth had spoken. The Testimony of the Apostles and the Spirit are conjoyned,

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John 15. 26, 27. he conferring extraordinary gifts, to engage men to believe what they delivered from their own personal, or certain knowledge; and where there were inward teachings, there were outward powers to testify thereof to others, and still the Spirit did but pursue Christs teachings, acted in his Name, took of his, and shewed it to them, opened such things as they understood not, re-called to remembrance such as they had forgotten, and instructed in such things, as before they could not bear; as about the Sabbath, Circumcision, Christian Liberty, and the like. Though I think, that Christ in *our Nature* in discharge of his Prophetick Office, Publicly and Audibly made known all the Essential, Eternal Duties, or all the parts of Everlasting Righteousness. And possibly in strict speaking, that Inspiration which the Apostles had, ought not to be called Immediate, especially not in every thing. Because it was conferr'd but in pursuance of what our Lord had before orally delivered in matters of Duty: for certain knowledge destroys not Inspiration, nor Inspiration certain knowledge: Nor is the use of former helps rejected, but taken hold of by the Spirit. Thus were the Apostles instructed, thus was our Religion settled, thus must our Saviours Prophetick Office be secured, and his, and the Spirits workings must not be confounded. And T. Ellwood's Method of the Apostles coming to the knowledge of the Gospel, is not the Method of God's making. And let it be further considered, if herein Satans policy do not appear, what he cannot effect by Atheism and Prophaneity: he attempts by Enthusiasm, under the pretence of an higher Religion, to root out the old one so Divinely and firmly settled; for the taking away the rational motives to Faith, and the sensible grounds of Religion. And devolving the belief and under-stand;

standing of Sacred things upon their pretended Revelations, Witnessings, and Experiences, renders Religion both uncertain and indemonstrable. And while Men observe the Differences, Contradictions, and Ungroundedness of such Claims; they will be apt to entertain the like prejudices against the Christian Religion it self. Supposing that it relies upon such grounds as their Witnessings and invisible Inspirations; for so they bear the World in hand, [*What the Apostles said -- we* Fox love to *do by the same Power and Spirit.*] Mankind, And in a little time by such Arts, Religion will be in danger *P. 11.* to be fatally undermined, all being rejected together, as relying upon a like bottom.

But if *T. Ellwood's* Castle in the Air be erected, it is not material, though Christianity be blown up; and if his Dreams be admitted, he seems not concern'd, what disservice is done to the other, though, blessed be Gods goodness, he hath rooted his Gospel in a different manner, as if purposely to prevent Satans transforming himself into an Angel of Light, and those pretences to Inspirations, which he hath all along fomented. But though there were real Revelations now, yet *T. E.* is the unlikeliest Person to be favoured with them. For he first enervates the written Word, as will in its place appear; and withal over-looks the Essential Word, taking no notice of him whom God the Father sent into the World, and sealed; endeavouring to annihilate that *Jesus* (as to his Prophetick Office however) in whom the whole Covenant of Grace is founded, and in, and by, and through whom all Blessings whatever are conveyed to us. And this is a sad stumbling upon the very threshold, a fit Pillar for nothing but a monstrous Fabrick. But to use his own words, [*Had he not been a Quaker he could not have given such an Answer.*]

CHAP. III.

Whether Quakers be the Apostles Successors, and receive the Gospel in the same manner as the Apostles did.

II. **T**HE other Pillar is as rotten, that the Apostles Successors or all Believers, do receive the knowledge of the Gospel in the same manner as they did: In which three things are couched.

1. That all Believers, or the Quakers are the Apostles Successors.

2. That these Successors receive in the same manner as the Apostles.

3. The proofs produced to make out this claim.

1. That all Believers, or Quakers, are the Apostles Successors; if the first, then he argues for all Parties, as well as for himself; and their Revelations will out-weigh his: a *Turk* is a *Musliman*, or Believer in the light within him; withall he makes Christ to have a Monstrous Body, if all Believers be the Apostles Successors. But his Charity without question designed the latter, by using the first Person, We and Us: [*The Apostles Successors*, p. 228. *truly the Apostles Successors in Faith and Doctrine*, p. 230, 233] but he should first have proved it, and not have begged the question. The Apostles Successors: a great Humility! Lately they were higher, even [*true Prophets and Apostles*,] now they are dwindled into Successors; not *Apostoli*, but *Apostolici*: They succeed

The Lamb's
Officer, p. 11.

succeed them in Inspiration, Infallibility, Divine Commission, Discerning of Spirits, he does well to add in Faith and Doctrine. Pray proceed, you succeed in their Chairs, in their Bishopricks, in their Power of binding and loosing, and prove it all, by succeeding in their Miraculous Powers. But how do you succeed the Apostles? You differ vastly among your selves, what time the Apostacy entred into the Church; but stating it (as some do) to commence at the entry of the first Century, then for 1548 years [*the Gospel Dispensation was lost, and is now revealed;*] [*Christ's Spiritual Dispensation is now again revealed in this day after the Apostacy.*] And so many years make an *hiatus* large enough to disturb Succession. Grace, 92.

'Tis not the Apostles, but *Winstanley* whom you succeed; [*In the year 1648 God did cause a branch to spring forth out of the root of David, which was filled with Vertue, for the Covenant of Life and Peace was with him; he spread forth many Branches, which did partake of the fatness of the Root, the weary came to rest under his branches, with him was the Word of Reconciliation.*] And to that purpose the Blasphemous Harangue proceedeth; so that you do but succeed that Leveller, as *Whitehead* did in 1655. [*Being a branch of this Tree, viz. the branch afore-said, the life of its Root caused me to blossom, and bring forth fruit, &c.*] It is the Spirit of *Winstanley* whereby you are Acted, and whether that be the Spirit of God deserves your diligent enquiry.

But supposing, with the *Socinians*, that Doctrinal Succession is sufficient without Personal, we can discern no likeness between their and your Doctrine. You *Allegorize* that Baptism and the Lords Supper, which they practised; you set up that Christ within, whom they saw ascending into Heaven, there to abide till the day of Judgment:

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Smith's Spiritual glais opened, p. 36
Keith's Universal Free Grace, 92.

J. Whitehead in Mr. Faldo's Q. no Christ. p. 16.

Ibid.

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You make but small esteem of those Scriptures which they wrote, or commended as able to make the Man of God wise unto Salvation. They did eat and drink with Christ; you have scarce allowed him to be a distinct Person from you. They make Christ the Redeemer of Men; you must have him to Redeem himself, even a *lost God*, and a *lost Christ*. They expected Justification by the suffering Jesus; that you make a Doctrine of Devils, and will be saved by your own Works, or by a Christ within you.

They believed Christ to be made a Sin-offering for them, you entertain him but as your Pattern. They believed their dead Bodies should rise again, you do style it a Carnal Resurrection; with several such irreconcilable differences between their Doctrines and yours. There are other Fathers whom you succeed, even many of the old Hereticks, as might easily be shewed, but especially *Henry Nicholas* is your Grand-father; the Life and Spirit of Familism runs through your writings, you have taken many things from the *Libertines*, *Swenckfeldians*, and *Anabaptists*, the *Antinomians* also (as *Baltmarsh*, in his *Sparkles of Glory*, and others of them) contributed towards your Original, for those and other Sects agree much in one bottom; that of Immediate teaching, these prepared the Materials, out of which your Father *Winstanley* formed the most part of your Opinions, which being thrown together in a confused manner, you fancy the result to be *Demetri*, an Image fallen down from *Jupiter*, and prettily style your selves the Successors of the Apostles in Faith and Doctrine by Immediate Revelation.

But supposing, out of an excess of Charity, that you are the Apostles Successors: The next is more Prodigious.

2. That

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2. That these Successors receive in the same manner as the Apostles, [in the same manner] he prints in a different Character, p. 228, 230, 233. to show the stress lyeth there, and he affirms it [to be no presumption, ungodliness, or absurdity in those who are the Apostles Successors in Faith and Doctrine, to expect to receive the knowledge of the Gospel, in the same manner as they received it, p. 228, 230, 233.] Expect and think what he please, Sober men can judge the thought to be no less than madness, and the thing a meer impossibility; for unless Christ be now on Earth, or T. E. was alive when Christ was on Earth, and did personally attend him, he cannot have received as the Apostles did; no, not though it was possible daily to repair to *Jacob Behmen's* Theosophick School of Pentecost. But T. E. hath out-gone that Father (who being 1300 years nearer Christs time, might have been sooner qualified for it,) he hath seen Christ on Earth, heard *Paul* in the Pulpit, and by this token then, he saw *Rome* in its Glory. Did *S. Mark* know the Gospel in the same manner as *S. Matthew*? Or came *S. Luke* to it by the same means as *S. John*? The one saith, [That which we have seen, looked upon, and handled:] I John 1. 1. The other, [They that were eye-witnesses have delivered them unto us.] Luke 1. 2. And if the difference in coming to the knowledge of the Gospel was so early then, Quakers can receive like none but false Apostles now; our Lord pronounceth a blessedness on such as have not seen, and yet have believed: Some saw Christ, and some saw the Apostles who had seen Christ, &c. The Doctrine of the Gospel was transmitted from certain eye and ear-witnesses, who had Divine Inspiration also; and so much as God thought necessary for his Church, was written by those Divine Pen-men, and

and is contained and conveyed down to us in that best of Books, called the Bible.

But must the first settling a Dispensation be always continued? Must those manners whereby Religion was propagated, be perpetually maintained? Then Miracles are as necessary in the present Church as in the Primitive: the ten Commandments were delivered in Thundrings and Lightnings, were those repeated every time the Law was read in their Synagogues and Houses?

So Acts 4. 31
8. 17. 3
10. 44. 3
11. 15. 3
15. 8.
19. 6.

The Holy-Ghost descended wonderfully on the day of *Pentecost*, and generally there was an outward evidence of him upon Believers; but where have we now such Miraculous Convictions of his Presence? Religion being once settled by Gods extraordinary Power, needs not the daily renewing those Wonders; and when other Miraculous gifts are ceased, and Prophecy is fore-told to cease as well as Tongues, and Tongues are undoubtedly ceased: It is strange, and looks like giving God the Lie, to say, that Prophecy is longer lived than the other. The first bringing in a Religion requires other Methods of Conviction than are necessary afterwards, for being entertained upon those Evidences, and committed to writing, God continues it in a regular course, men instructing men from these owned Oracles, as is well proved in a late Treatise.

The danger of Enthusiasm Discovered in an Epistle to the Quakers

George Fox upon *T. Ellwood's* Principles, may quarrel with *Margaret Fell*, that she is not his Wife, because not made out of his Rib, as *Eve* was out of *Adam's*: and *Margaret Fell* may retort, that *George Fox* is not her Husband, because he was not formed out of the Earth, as *Adam* was. The *Israelites* might refuse to Plough and Sow in *Canaan*, expecting the same easie Maintenance afforded in the Wilderness: And we may Object, that now we are not to work, only to ex-

pect

pest and wait; the Earth ought to yield us Fruit of its own accord, as it did in Paradise. T. E. needs the Breast and Spoon at forty years old as well as at four months; and all Men and Women must come into the World in the same manner with Adam and Eve, and this is the direct consequent of holding Nature and Religion always in the Cradle.

But though Quakers did not hear nor see Christ, nor have had the Spirit visibly descend, yet these Successors have the same inward Revelations with the Apostles: If you prove it in the same manner they could, you shall have another manner of return; till then, I shall be assured that God doth not multiply unnecessaries, nor grant things to satisfy wanton Humours. Whatever Immediate Revelations the Apostles had, we have at this day the benefit of them in their Inspired Writings; and God having conveyed them to us in an Intelligible Book, it is not his Method to increase Revelations, to represent that immediately to my Soul, which he hath commanded me to read in a Book of his own Indiring. Christ who raised Lazarus from the dead, could by the very same Word have rolled away the stone that lay over him, but he was not Prodigal of Miracles; Where other means can be used, Gods immediate Power will not be Arrested. He therefore bids first, [*Take ye away the stone*, John 11. 39. *which they obeyed*, v. 41.] and then he speaks with Power, *Lazarus, come forth*. If the Apostles had Immediate Revelations, which I can read in my Bible, for me to say, I receive them in the same manner, is a Delusion, and to desire the receipt, is a Temptation. But suppose that Ellwood's Book was writ by Revelation, as his Hectoring Letter imports, [*May the Honour be returned to that Powerful Arm, which gave both the Weapon, and there.*

therewithal skill and strength to use it : } And suppose the Expositions he gives proceed from the same Fountain, still fresh vexations do arise, for I am as much to seek how to understand his Book, as an Epistle of St. Paul's : If Paul's Revelation cannot be understood without a new one, no more can Ellwood's ; the Successor must be like the Predecessor : and therefore till he can either write, so as to be understood, or give us security that he writes by Revelation, and withall assurance where to meet with another Inspiration to capacitate us to understand his, Charity obligeth him to keep his sealed-up Notions to himself, and not to trouble the World with waste Paper.

But upon what grounds is all this claimed? Doth he know by Inspiration, that all Believers receive the Gospel as the Apostles did? No sure, for he turns another way, attempts a proof thereof from Scripture-promises, but hereby he makes Quakerism a little embodied : 'Tis not so airy and slippery as formerly, I may now look at it, turn it about, and handle it; which leads to the third.

3. The Proofs produced to make out this claim, and they seem more like the coherence of a Quakers dream, than the Logick of a waking Man, p. 228. Thus he takes his rise, [As our Saviour prayed not for them onely, but all such also as should believe on him through their word. So what he promised concerning sending the Comforter -- he did not promise with Restriction and Limitation onely, but with an extensive relation to all that should believe on him;] and inference that is strangely wide, and destructive of his very design. Is there no limitation because he observes none? Nor no restriction implied, where not expressly given? From a Prayer for all, to infer a Promise to all, especially when about different things, is a loose way of Arguing. Such a Writer may

may commence any thing *per saltum*, and from Fisher's folly instantly jump into the Porphyry's Chair. Christ's Prayers were always granted, and his Promises fulfilled, but his Prayer and Promise must not be confounded: He made Intercession for Transgressors, he Prayed, *Father forgive them, for they know not what they do.* It would have been a closer deduction, but untrue, thence to infer, that all Transgressors, and all that know not what they do (be the Ignorance never so culpable) are forgiven. But view the Prayer, and it confutes this perverting gloss: it was a Prayer for all Believers [*that they may be one,*] that is, live in all the Duties of Christian Unity. Had Christ prayed for Immediate Revelation to all Believers in all Ages, that had been to his purpose, but it is not named nor concerned here. And the very words of that Prayer in v. 20. plough up his Fancy: [*For them also who shall believe on me through their word,*] where the Apostles Word, Doctrine, Preaching, and Testimony concerning Christ, is made the Motive to Mens believing in him, and Immediate Revelation is not once named.

Isa. 53. 12.
Luke 23. 34.

John 17. 21.

He would have also the promise of sending the Comforter given without Restriction; but in Scripture limitations must be given to general words, according to matters, &c. concerned. [*I will pour my Spirit upon all Flesh.*] is not upon Horses, Asses, no, nor the unconverted Indians. [*He shall teach you all things*] is not giving the skill of Astronomy or Algebra: So the promise of the Spirit is not onely to be understood with Restriction, but the very Limitations are given, John 13. 27. [*To have been with me from the beginning,*] that limits it to the Persons of the Apostles, who accompanied with Christ, beginning from the Baptism of John, Acts 1. 22. Hereupon Christ saith,

Joel 2. 28.

John 14. 26.

faith, [*Ye also shall bear Witness,*] which none could do upon their certain knowledge but his Personal Attendants. And *John* 16. 13. [*He will shew you things to come,*] restrains it also to the Apostles, which clause *T. E.* as too tough for him, ungoddily leaves out.

Edw. Burroughs. p. 47.

Geo. Whitehead's Reprehension:

But to Argue upon their Principles, what is *Ellwood* concerned in Christ's Promise made before his Death? when as he slights *Luke* 14. 8. because spoken [*before the one Offering was Actually offered up,* p. 37.] Another saith, [*A Command to one binds not another;*] no more should a Promise to one benefit another. [*The gift of Tongues and working Miracles were peculiar to the Apostles Times,*] and so was Inspiration also. Those Promises Christ made just before his Death, having discharged his Prophetick Office, he betook himself to his Priestly; the Multitude being gone, he addressed himself in his Sermon to his Apostles, whom he left his Commissioners on Earth; and having finished his Prayer, was presently Apprehended: Now, to enlarge to all Believers, what was spoke to that select Company, will make wild Divinity: *T. Ellwood* so may pass for *Thomas Didymus*, and challenge one of the twelve Thrones whereon to sit and Judge the twelve Tribes of *Israel*.

But suppose he inferred truly in an extensive Relation to all Believers, till he prove me to be no Believer, he hath argued me to have Inspiration as well as himself; and withal Faith being an Internal invisible Grace, without another Immediate Revelation, I cannot be assured who is this true Believer, nor who hath the Spirit.

It may suffice humble Souls that those Promises may extend in some sort to the whole Church diffusive; not to every single Man, no, nor Sect of Men; nor to any Church of one Denomination whatsoe-

whatsoever, and that God will bestow the Spirit of Illumination and Sanctification upon sincere Christians. But that those are different from the Apostolical Inspiration, without which a man may be saved, and with which he may be damned.

To these he adds Auxiliary Proofs, as *John* 17. 37, 38, 39. p. 128. in which neither Repeated nor Immediate Revelation, as perpetual, is named :

And he reads it differently from his Master Fox, who thus turns it; [*Out of whose Belly, (viz. the Light (Christ) flowed Rivers of Living water:*]

as also the Text above is differently by him Interpreted; from his Tutor Keith, [*He prayeth for them that they may be converted and believe, as*

John 17. 21.] That Text as to us is now abundantly fulfilled in that Vital Principle of Holiness implanted in all Regenerate Hearts; whereas it doth explain it self, *v.* 39. to belong to the day of Pentecost.

But T. E. deals with it, as Satan did with that, *Mat.* 4. 6. leaveth out [*the Holy-Ghost was not yet given, because Jesus was not yet Glorified;*]

because it looked unkindly on his Project, *ἐν τῇ πνιτικῇ ἡλθεν ἐπ' αὐτὸς τὸ πνεῦμα τὸ ἅγιον.*

Great My-
stery, p. 138.
in the Spirit
of the Qua-
kers tryed.
Universal
Grace, p. 104

Chrysost.
apud Theop.
in locum

He brings in also, *γ.* 229. 1 *John* 2. 20, 27. wherein Immediate perpetual Revelation is not named, but it referreth to the Subject matter, the discovering of false Teachers and Doctrines by the anointing, that gift of discerning the Spirits then in the Church.

But if T. E. conceit, that he know all things, I shall grant him to succeed some in such thoughts, the Gnosticks and Valentinians, [*Abundantius gloriantur plus quam ceteri cognovisse,*]

Gloryed themselves to know much more than others. And Celsus had as high conceits, [*πάντ' εἰδέναι ἐπαγγελάμενοι τὰ ἡμέτερα*]

boasted he knew all the Doctrines and things belonging to Christians.

Irenæ. ad-
vers. Hæres.
Lib. 1. c. 1.
Origen. L. 1.
p. 31.

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His other Proofs from *John* 14, 15, & 16 Chapters belong in their proper and prime sence to the Apostles, who were Christs Attendants whilst he lived on Earth, and his Commissioners and Witnesses when Ascended. The fancy [*that without Revelation we are left comfortless*] is foolish, for God hath afforded the certain Original Revelations to us in his Bible, we have his Spirit and his Comforts to many purposes besides Inspiration, and he is still with us in the use of means, as he causeth Corn to grow, and yet our Labour and Sowing are required.

Ubi supra.

Thus, like those in *Irenaus*, he doth *ex arena restiondas nectere*, his whole Scheme thus far is but a rope of Sand, drawn out of untrue and unconcluding Premises. *Jesus* that Prophet is laid aside, and the Spirit made the whole Teacher; and that Employment is devolved on him, to make way for their inward unaccountable suggestions. Then he kindly supposeth his Friends to be the Apostles Successors, thence infers, that all must be taught for ever, as the Apostles were. And lastly, attempts at some Proofs, which without a Quakers Spectacles, cannot be therein spelled. Feed my Sheep, the Keys of the Kingdom of Heaven, &c. serve the Pope as clearly, and with more likelihood: The Disciples of *H. Nicholas* may be esteemed the *Nicholaitans*, *Rev.* 2. or the two *George Foxes* be Interpreted those little Foxes, *Cant.* 2. 15. that spoil the Vines.

CHAP.

CHAP. IV.

Concerning their Renewed or Repeated Revelations.

UPON these tottering Pillars he raiseth several and different Notions.

I. To begin with their Youngest, that which is their Fondling, viz. the Claim of Renewed and Repeated Revelations, which (without offering one Text in favour thereof) he thus wordeth; [p. 238. *Not new Revelations, that is, new things Revealed, but rather renewed Revelations, that is, Old things revealed anew: The same Gospel, the same way of Salvation, the same Essentials of Religion, the same Principles and Doctrines; in a word, the same good Old Truths which were Revealed to the Saints of Old, and are Recorded in the Holy Scriptures, Revealed now anew.*] This he is large upon, p. 243. That they are again Revealed by the same Spirit, which he calls a repetition of the former Revelations, p. 254, & 256.

But why names he not the Author of this knack? That would have looked untowardly upon the Immediateness of it. But George Keith Inspired him therewith: [Observe the difference betwixt these two, the new Revelation of new things, and the new Revelation of the good old things, which are the Essentials of Religion --- The first of these two we do not plead for, but the latter.] And elsewhere, [The same Eternal Life which first breathed them forth, doth either again breathe, or speak them forth in us, or sendeth forth of his Living

Im. Revelation not ceased, p. 3.

p. 33.

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powerful Influences into them, as they have a place in our Minds and Memories] this latter, as more modest, is below Ellwoods purpose.

Truth lifting
up its head,
p. 38.

But though he taketh the Words and Notions of Keith, the Revelation is still Immediate; for their Institutor hath prettily determined. [If you would hear, then acquaint your selves with such, as can speak from a Testimony within; for as they Received what they have from the pure teachings of the Father: so this second hand teaching will be a pure Teaching unto you, but be sure you do not prefer this second Teaching before the first, for now the Everlasting Word and Gospel must reveal himself to you, or else you cannot be satisfied:] Their own or others is first and second hand teaching; but instructing from the Scriptures is not so much as third hand Teaching, and the Scriptures are now out of date. [The Writings of the Apostles

Truth lifting,
&c. p. 30.

--- are to cease, when the Lord himself who is the Everlasting Gospel doth manifest himself to Rule in the Flesh of Sons and Daughters.]

Keith. Im.
Rev. p. 5.

Pag. 229.

They have no New Essentials of Religion, this I thought spoke in our Acception, about Fundamentals; till further Converse in their Works discovered the Deceit, for though one tell us [that less than one half of the Scriptures is a full and perfect Testimony of all the Essentials] yet he spoils all in saying [That the knowledge and believe of the History of Christ his outward Coming, Birth, Life, Death, Burial, Resurrection, &c. are such parts of our Religion and Faith, as serve to make up the Intiredness, or Fulness of it, yet so as true Religion may be without the express Knowledge and Believe of them:] So that a man may be a Quaker Christian without the express knowledge of Christ in the outward, either of his Name, Nature, Laws or Offices. The great Mogul hath true Religion as much as George Fox. This lays a-
side

side all that Jesus Was, Did, Taught and Suffered, and contains all Heresies in its Bowels, even to the denying the Lord who bought them. And another hath writ a Folio to shew *[that men should not be concern'd about Faith or Creeds, but leaveing glass for all to the Conduct of the Light]* *Bishops look- ing glass for the times.*

But what then are their *Essentials* of Religion? nothing of *Jesus our Lord and Saviour*, nothing that is a part of the four Gospels. *[True Christianity and Religion may subsist without the History of Christ in the Letter, to wit, In the Mystery of the Life of Christ in the Spirit.]* So that a *Turk* is a true Christian, though he never owned but hated Christ: rarely allegorized, till our whole Christianity is shrunk up into those four insignificant words, as so used, which are fit for nothing but a *Quakers* Posy. And *George Bishop* crouds all into that Everlasting Truth, viz. *[the Principle of God in Man, which is in every man a measure thereof, to lead him and guide him, which is able to lead him into all truth, and to deliver him from evil, and which will bring him to God.]* *Im. Rev. W. p. 243. A looking glass for the times, p. 235.*

These are the new made *Essentials* of Religion, which the ancient Heroes knew not of, who required from all Baptised persons the Profession of their Faith about Christ in the outward, who scrupled the change of one Letter in the Creed; but *Quakers* disowning visible Baptism, have sent away the Creed therewith, lest the retaining of it should upbraid them. In the mean time the Devil hath ordered their Scene rarely: The Light, Christ within, renders the Christ without much useles; he who shed his Blood for them, is no *Essential* of their Religion, and their Inspirations supply the place of Scripture, being preferred before it: So that their two Principles, the Light and *Im. Rev. p. 43.* Motions, fairly lessen, if not discharge the *Essential* and *Written* word of God. Christ in Heaven

and the Scriptures on Earth signifie little to these self-made Pagans, who have enough within to carry them to all that Heaven which their Faith expects. But to resume the claim of renewed and Repeated Revelations, a Notion so strange that nothing but a search into their Writings can Discover the sense or design of it. I must take the freedom to present their thoughts of the Holy Scriptures, that by such preparatory taste we may be drawn on to swallow this Camel of Repetition.

Winstanley
in Truth list-
ing up, p. 39.

In the Title
page.

Mystery of
God, p. 35.

The Saints
Paradise.
p. I. 2.

Pag. 34.

To begin with their Founder *[men must not walk by the Scriptures, for this is to walk by the eyes of other men, and the Spirit is not so scanty, that a dozen or twenty pair of eyes shall serve the World, but every Son and Daughter have light within themselves.]* *[You shall feed no longer upon the Oyl that was in other mens Lamps (the Scriptures;) now it is required that every one have Oyl in his own Lamp within himself;]* *[Some walk by Example, and have seen very little of the anoynting in them, some walk more in Spirit and Truth, as the anoynting of the Father teacheth them;]* *[Teaching from Scripture is not, but speaking from their own experience, that is from God.]* The like Notion breathes in T. E. Master Knith *[The old Revelation given unto the Saints cannot serve our turn, the Faith of another man is not sufficient to try me, but I must be satisfied by the Faith, Knowledge and Experience given me of God, of the self same things: the Revelation of them given of God unto others cannot suffice me, nor were these things recorded in Writ, that I should sit down upon the History, but to point us inward to that same Principle of life - revealing and working the same things in us, &c.]* *[we find it to hurt and deaden us to think any thoughts, even from the Scriptures, but as the Spirit influenceth - if at any time we do it, we find our selves rebuked and chastised of the Lord for*

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for it] and in another place [we must not obey Scripture without motions, but we may obey motions without Scripture.] At this rate write others of them, to cull out some few from among many, [what Paul wrote unto the Ephesians and Colossians doth not concern this Generation.] [That is, no gag for the Q. Command from God to me, which God hath given by way of Command to another, neither did any of the Saints act by the Command which was to another, every one obeyed their own Commands;] an excellent Engine towards God and man, no Act of Parliament can bind a Quaker, except he be expressly named: George Whitehead, Thomas Edwood, &c. You by name must do so and so, this becometh the Majesty of the Quakers. The Scriptures [are other mens Traditions; other mens lives and Labours.] [the Spirit of God must try all Spirits.] [the Scriptures are but a report or declaration of the Condition of those who received them] [a true Testimony of what the Saints were made Witnesses of] [no command in Scripture is any further obliging upon any man, than as he finds a Conviction upon his Conscience;] direct old Libertinism, and Ranterism. They [make it Idolatry to follow the Precepts or Examples in Scripture.]

G. W. and Fox in the P. 14.

Burroughs Works. p. 47.

Smiths morn. Watch. p. 75. Smiths Demonstration in their papers.

Smith Pen. in Faldo does vind. of 21 Div. p. 97. Faldo Q. no Chrisf. ch. 12.

Having thus depressed the written Word of God, yet to keep up some seeming Honour to it, though to use T. E.'s words [it be an Hofannah in the morning, that ends in a Crucifige ere night] they find out this Expedient; the Scripture as the Order wherein Gods will is Recorded, binds them not, but they have it renewed and repeated to them; or as Naylor words it [God speaks to us by Scriptures when they are given by Inspiration to us.] So that Repetition is but laying the top-stone, and improving or pursuing their other claims.

In his Letter

Light of Christ, p. 29

T. E. is so confident, that he asserts, p. 239. Revelation is necessary (y^ea of necessity) even to

understand the Scripture, absolutely necessary, p. 238. so received and understood — and not otherwise, p. 251.] he must then have every line in the Old and New Testament repeated, (not so much as [Abraham begat Isaac] is to be omitted) else it is not understood by him, a thing that is so Impossible, and so Impracticable, that it affords fresh evils each time it is considered.

Penningtons
naked truth.
p. 23.

I might make short Work, what need the renewing of that to him, which he looks upon as not obliging? as in its place will appear; or, as his Landlord conceits [the one thing necessary to Salvation, not being contained in the Scriptures:] the Repetition thereof if true, yet would be ineffectual, but in regard this fancy hath been considered by none, I know of, I shall a while view it, as that which makes the confusedst work in Prophecies, Historyes, and all the parts of Christianity: In brief, it revives the Ministry of Angels, as the Conveyers of Gods Will in the Christian State, it sets up Moses to be a Teacher, reinforceth Circumcision, the Tabernacle, the Jewish Commonwealth, and the Law of Sacrifices; it raiseth up Multitudes of Persons out of their Graves where they have rested some thousand years; it sets up the Kingdoms of Egypt, Assyria, Syria, and the rest that bordered on the Holy-Land: it musters a great part of the World together, Kings and Kingdoms to come and stand before him; it lays aside Christianity, destroys the Motives of Believing it, making such a Miscellaneous hotch-potch of Religion, as Mahomet did not hit on; it makes the whole Scripture Scenical, a Theatrical thing, that like a Puppet-play goes round, is renewed, repeated, in plain English, acted over before him.

The Portentousness of this chimera will appear by looking on its Aspect upon the old and new Testament,

stament, wherein we may consider Historyes, Prophecies and other mixt matters, and discover whether they be capable of Repetition. For History, hath God renewed to T. E. that Command of putting off his shoes from off his feet? which was enjoyned to, and done by *Moses*; have the Tempests, Thunderings, Voices, which were at the giving the Law been heard by him? can God speak to him from between the Cherubims and from the Door of the Tabernacle which are not now in being? hath he received with *David*, Answers from the *Urim*? or need he some outward light from the Breast-Plate, who hath such a Light within? have the Angels Revealed those Messages to him, which they did to *Abraham*, *Lot* and others? then *Sodom* was but fired the other day, or things are burnt in *Effigie* before him. Have the Voices to *Samuel* been rehearsed to him? or that to *Elijah*. 1 King. 19. 15? then *Jehu* and *Hazael* are now alive, and T. E. is an anointer to Kingdoms.

The like might be shewed of all Scripture-Histories, that this Dream destroys or confounds and intangles the Truth of all. For History relateth things done, Repetition looks on them as undone, and in doing; confounds times past, present and future: disorders and mixeth both Persons and Matters, and by making nothing distinct, leaves nothing true. *Nicodemus* came to *Jesus* by night, *Thomas* put his hand into Christs side, &c. If these (which we know from Scripture) be repeated, then those persons must be now alive, if they be not repeated, they are not understood. Is it not enough to have all these recorded in a Divine History for our Admonition and Example? but these old Revelations must be new Revealed, and Acted over to gratify a morose Illuminado.

This fancy doth as much disservice to the Truth,
and

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and certainty of Prophecies, hath *T. E.* laid 390 days upon one side in a Visionary Siege against *Jerusalem*, gone to the River *Chobar*, beheld the draughts of a most glorious Temple, &c. with *Ezekiel*? or hath he had the Revelation of *St. John* repeated before him Vision after Vision? This Supervisor general need but move a pin, and all the Prophecies present themselves before him. I have seen some Printed papers joyned at the end of a Quakers Bible, containing the Epistle of *Paul* to the *Laodicæans*, the life of *Paul*, a Catalogue of several Scriptures which are mentioned, but not inserted in the Bible, as the Prophecy of *Enoch cum multis aliis*; several Scriptures corrupted by the Translators; most of which are where *is* is rendered otherwise than *In*: and Lastly the Differences betwixt the Old English Translation and the New. All which reflects both upon the version now used, but especially are designed to render the Sacred Scripture defective: that there are other Revelations besides those therein consigned, and hereby to pave the way for the Belief and Admittance of what they pretend to bring from Heaven to us. The same Confidence and Principles may carry such persons on, to such words [*as the Vision of Isaiah -- which he saw -- in the days of Uzziah -- or, the Revelation of Jesus Christ -- signified to his Servant John*] to annex such like claims as this [*which Visions or Revelations began to be renewed and repeated to the Quakers in England (who are the Church returned out of the Wilderness) in the year 1648.*] Can *T. E.* have had the Prophecies of *Daniel* rectified, as that *St.* of old had? then dead *Belshazzar* is now afoot, and *Nebuchadnezzar* weilds his Scepter, the 70 weeks are never begun, nor never ended, the Messiah must be uncut off, each time this Vision is renewed: but as a Mass-Priest dayly kills and butchers Christ, who yet lives

The Testimony from the Brethren.

lives for all that Cruelty, so this renewing makes all things Scenical in Prophecy, but proves and settles nothing.

The Prophets name their Parents, Places, with such Circumstances, owning it as a Vision made to themselves. *Moses*, the Prophets, the Psalms are distinctly named; this day, saith Christ, this Scripture is fulfilled, but nor any Indication that those Prophecies could be renewed; it cannot be proved that one Prophet had the Visions of another Prophet repeated to him, no nor that the same received the same exact Vision twice; so little is it probable that a thousand can have the same for ever renewed downwards. This pretence in the Issue destroyeth Christianity; for suppose that *Mat. 1. 23.* (*a Virgin shall be with Child*.) be renewed, then Jesus is not yet born, when a Vision is fulfilled 'tis Impossible to have another: that it shall be fulfilled; or to desire one to inform that it is fulfilled, is a like folly. It is equally as reasonable to expect a Revelation that there was a *K. Henry VIII.* as that Jesus died at *Jerusalem*, for it makes Prophecy to have no fixed, determinate, Venice, or completion. Suppose the Revelations be repeated, then no part of them is yet fulfilled; for what hath been done, cannot be scened, or staged as undone: and further it renders the Scriptures useless, for what need I buy a sealed Book not to be understood, when I have it line by line inwardly rehearsed by a supervening power to my own Spirit. Repetition also would swallow up that Blessed Grace of Faith, the believing things credible as credible, and turn it into sense and Vision, so that the desiring it (if possible) is either the Mother or Daughter of Infidelity. There being also in tract of time some few *Varia lectiones* crept into the Sacred Volume. T. E's Spirit (if right) will make a stand at the wrong ones so

so that he can inform infallibly which is the best Copy, and where words are to be inserted, altered, or omitted.

Lambs Office. p. 18.
Winding sheet for Con- trov. p. I.
Im. Rev. p. 118.
Some Principles of the E- lect. p. 95, 96.

Upon his Principles, --- Revelations made to Women must be renewed to men, which, in Case of Conception or Child-Birth would look strangely, though of all persons they seem the fittest for it. [*your Mother the Pope*] saith Father Fox: [*Her is He sometimes*] then He may be an Her at other times. [*Blessed are the pure in Heart for they shall see Her*]; in Imitation of Bonaventures change in the Psalms. [*ὁ ἄνθρωπος, hic & haec Homo*, as Dewsbury observes, who attempts to baffle St. Paul about Womens not speaking in the Church, making the Woman to signify either Sex, in which Christ is not the Head.] such chops as those would make a man think them nearest a Kin to Tiresias the Prophet.

There are many particular Revelations concerning places, as *Nineveh*, *Tyre*, &c. Persons, as King *Abaz*, *Zedechiah*, &c. Can these be re-acted when both Kings and Kingdoms are extinguished? but it is not worth the while to hunt this fly; or pursue so serious a folly. Only these few things shall conclude it.

That if he speak Truth he must have received all the Revelations conferred to the Saints of Old, before and after the Flood; those written in Scripture and the unrecorded ones; or, if only those in the New Testament, then those of Christ, the Apostles, particularly *S. John*, *S. Paul*, the 70 Disciples, and those mentioned in the *1 Cor. chap. 14.* that which was the Work of many Ages, Periods and Persons, is in a trice Acted before him, which if it was really done, I verily think he could not live; The Divine Light was so strong in a Prophets Soul, that he could not long continue under it but fell into Consternations, or his Vision declined in-

to a Dream, all the Scripture Revelations (if the thing was possible) yet for length of time cannot be renewed to him since his turning Quaker in 1659. He must have time to recruit his Spirit between Vision and Vision, allow Liberty for other intervening Affairs, converse sometimes as a man, and not always as a Prophet. And Prophecies in their preparatoryes and effects, in their solemnity and dress, are not so soon gone thorow. *Hosea* was some 70 years a Prophet, and yet hath but left some 14 little Chapters. *Isaiah* was 45 years between the 6th and 36th Chapters, which allows a year and a half to each Chapter. Let *Ellwood* Study such things as these, and the Nature of the Prophetick light, it will make his Spirit be humble and modest, and will Convince him that his Hairs will be gray, before he see to the far end of the Revelations.

But possibly he foresaw not the Monsters he was hatching; let us turn the Notion into what other more favourable shapes we can; as,

First, what was Revealed by several ways before, is now renewed to him by the Spirit; This is nothing better, must the Holy Spirit repeat what was spoke by Angels, Urim, Signs, Voices, Visions, Dreams, Prophets? Nay the very words of Christ: I lay down my Life; My Flesh is meat indeed, I ascend to my Father, &c. can the Spirit repeat these? for shame to Imbarque in such a leaky Vessel.

But Secondly, what was Revealed by the Spirit at the first, is by the Spirit renewed to him now; try this also, and he will reap no Advantage. The Spirit said to *Philip*, Go near, and joyn thy self to this Charet, *Act. 8. 29.* is this renewed? or is he *Philip*? is *Candace* now alive, or her Eunuch gone to *Jerusalem* to Worship? The Spirit said unto *Peter* Behold three men seek thee, *Act. 10. 19.* is this renewed?

renewed? then *Cornelius* is alive, and *Elwood* is turned the Apostles Curate. *Agabus* by the Spirit signified that there should be great Dearth throughout all the World, which came to pass in the days of *Claudius Caesar*. Acts 11. 28. If this be Repeated, then *Paul* is yet alive, and *Claudius* hath not yet began his Reign. But now the Spirit reveals to him, that he did Reveal the Scriptures, but this reacheth not his purpose, renewing or repeating old Revelations, is a distant thing from one single inspiring Assurance. But the Spirit now renews to him those Expositions which he made to others, this he cannot mean, for those Expositions are not in Scripture, and his are but the Repetition of what is therein Recorded: Withal he supposeth the Spirit to turn Expolitor of the Sacred Text, but doth not prove it, speaking of Scripture Revelations, he should use the Word in the proper Sense, for the Subject matter by God Revealed, and not foyft in an uncouth Notion of his own, That Revelation is Exposition, turning the Spirit into a Glossary. So the Revelation of *John* the Divine, is the Exposition of *John* the Divine, but this Fancy will be elsewhere met with.

Clements
Recogn. L. 8.

What *Peter* in the Recognitions is related to have spoken [*that those things which are Revealed to others, some do apply as spoken to themselves*] doth well besit this novel Fancy of Repetition. Christianity being a Certain True and Determinate Religion, so done and spoken as is related, is not capable of Repetition, the things of *Jesus* were True, Real and Substantial, not performed *φανταστικῶς* but *ἀληθῶς*; its Faith which makes them certain and even present to us, and not Hystrionical Representations. Our Holy Religion is a rational thing, not a Drammatical Imaginary shew, to be done over and over as in a Scene. Christ lived on Earth, Taught, Instructed, and lastly Dyed

Dyed but once; which, Faith so receives and Entertains, but Fancy cannot renew as daily in doing, that will destroy the reality of the History, and make the very Religion to expire with it. If Ellwood then feel such a thing, as renewing former Revelations, it is either *Satans Delusion*, or his own *Fiction of Imagination*.

CHAP. V.

Concerning their Immediate Revelations.

II. **B**ESIDES their Repetition, they have Immediate Revelations [*The Apostles had an Immediate Revelation of the Mind and Will of God to them — and these Successors receive in the same manner, p. 228. The Administration of the Spirit by Divine Revelations was not to cease but continue in the Church, p. 227. inward and immediate teaching, p. 229.*] The Revelations made to the Prophets and Apostles, confirm'd by Miracles, and Believed by Christians, we own. But for any further ones, we can discern no Necessity thereof, or if there was, we cannot discern that God by you sends them to us. It is not reasonable we should believe you in such a Concern, meerly upon your own Witnessings; nor will God I hope Damn him who died before the Quakers, or never heard of them, or doth seriously search into, and yet disbelieve them; and to call them Immediate, must needs reflect upon the Scriptures which are *Means* appointed by God, or else are nothing.

[Imme-

Keiths Title
page.

Living Stone
in 3d. Q.
Quibbles p.
II.

Im. Rev. p. 5.
6.

[Immediate Revelation --- remains a Standing and Perpetual Ordinance in the Church of Christ, and of indispensible Necessity to every true Believer:] just such another Ordinance [as giving the Hand, and pulling off the Hat, which are to continue in the true Church,] To what end they enjoy this Ordinance is differently related between the Tutor and his Pupil, the latter claims it to the renewing old Scripture Revelations, denying they have any [new ones as to substance, p. 237.] but Keith is open-hearted, tells what plenty they have, and to what purpose: [things relating to our Conversation in the World --- Commanding or Forbidding, or Licensing us, how to carry and be conversant about them, --- as, in eating, drinking, marrying, or giving in marriage, plowing, digging, or any other employment, going, coming to a place, abiding therein --- things Revealed to them from the Lord, which are not to be found in the Scriptures particularly, not so much as by consequence.] Happy men, they cannot do Ill certainly, who eat, drink, get Children, and know who get them, &c. by Revelation.

'Tis strange to see men who are Wise in the World, to be so Fancyfull in Religion, to Intitle God to the Risings and Bublins of their own Spirits, they shut up those Reasonable Souls which God gave them, as Spirits in Prison. *Anima suilla pro sale*, a Swines Soul serves for Salt, and a Quakers doth no more, just keeps his Body from Corruption. How low and cheap is Inspiration made, when the Holy Spirit must be Employed in Inviting men to Dinner, and they must be carryed on by Wires and Pulleys, and not proceed by Humane measures.

T. E. hath such Immediate teachings as the Apostles had, ask a Proof thereof, the return is, They Witness it: but they will not swear it: and I think

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think it unreasonable to believe them on easier terms than our Lord himself was believed upon. But whilst good Men are baffling Atheism with the rational grounds of Christianity, Satan tacks about, and would baffle Christianity by Impostures.

Is Inspiration grown so common, that every one must have it? Or is God so Prodigal of Miracles to exceed his regular Dispensations? *St. Paul*, who healed the Sick, exerted not that Power on Believing *Timothy*, *Trophimus*, and *Epaphroditus*. Christ increased the Loaves, and yet commanded the fragments to be gathered up. *Hebron* was promised unto *Caleb* for an Inheritance, God could have ordered the Lot to fall upon it, and yet it was settled by vertue of the Promise: Where things can be had in an ordinary way, it is not Gods Method to exceed, nor heap Miracle upon Miracle; his works are perfect, and immediate answers were never common: the Lot must not pass upon that which was promised before, that would have been irreligion, or a Tempting God.

There are no need of Teachers or Scriptures, if all receive immediate Instructions. The Ancients were too curious in their esteem of the Bible, and the *Traditores* had too harsh Measure. Though all Bibles were burnt, a Quakers Light could, *verbatim*, write a new one, as *Jeremy* gave *Baruch* the same words a second time.

The *Jews* say, one Prophet who hath the Testimony of another Prophet is true. I can discern no such attestation among them, as *S. John* gave to *Jesus*; but they first make themselves Prophets, and then give Honour one to another. Till they produce some undoubted Evidence, I am guilty of no sin in denying: I must either see some Miracles, or have an Immediate Revelation my self, to assure me that each of them hath such

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such and such Inspirations; and it being difficult to distinguish between the Dictates of spirits, and the Fancies and Motions of a Mans own upper and lower Soul. Quakers will need a second Revelation to ascertain them of the first, and a third to ascertain them of a second, and so forward; which is like the dancing of Fairies, a skipping and running round, but an advancing nothing: And they are got into such a Circle, wherein they may run themselves blind. They believe the Scriptures from their Inspirations, and those again from the Scriptures, making one to prove another. The Spirit ascertains them it is Gods Word, and from thence *T. E.* attempts to prove they have the Spirit.

In that Debate at *Jerusalem*, *Acts 15.* it was not the Immediate Inspiration which was the Rule, which certainly would, if every one had been so fitted, but it was the Epistle from the Council that concluded all. Set up this Notion, and there would be none to be Ruled, nor any such thing known as Obedience either in Church or State; for Immediate Instruction must not be controlled by any thing below it self, nor is it reasonable the Divine Voice should be prescribed to. So that this pretence hath an evil aspect upon Kingdoms, which have been frequently disturbed thereby. Admit *T. E.* to be Heavens *Privado* to receive immediate Communications from thence, we have no security, but the same *imperius* may carry him on to imitate the Prophets words, [*2 King. 9.5.* *have an Errand unto thee, O Captain,*] and to interrupt the Lineal Succession; for *George Fox* deserves as much to be King of *New Jerusalem*, as *John of Leyden*; and a Shoe-maker is as fit to wield a Scepter, as a Taylor. Religion also can never be fixed or known where Enthusiasm is avowed; for this days persuasion may be out-dated by

by to morrows fresh Suggestion: The Quakers are much gone from themselves, and they give no warrant but they will change and super-reform, till this weeks Idol proves the next weeks Abomination.

They seem also too Covetous in their Claims, the Light and Inspiration are too much for one Person; he that carries that *Urim* in his Bosom, needs no other Suggestions; and he who hath Heaven open over him, darting in minutely Rays, need not repair to his inshrined Light, or call for help (bring hither the Ephod) to resolve him, but between them both, their Reason is extinguished. Thus among Pagans and others, when Visions and Revelations have run highest, Reason hath suffered by them; but 'tis the more plausible way, to be intimate with God, looks better than to search and prove; to wait and tamely believe what starts up first, is more easie than to weigh, discourse, and judge aright; but when Men grow Credulous and slothful, departing from sober Reason, and known Rules, presently they strike in with Motions and Suggestions: and it is a most gustful Idolatry to adore the Creatures of their own Fancy. But while they, with the Egyptians, dare enshrine Apes, and Worship such Counterfeits as Satan or their Souls afford, sober Christians will adhere to a sound Mind, and a discerning Spirit, conducted by owned and certain Revelations, thinking that *[Rational, intellectual Christian Knowledge is above all Prophecy.]*

Dr. Causabon
Enthus. 170.

What may not a Quaker vent under pretence of Revelations, if trusted without Evidence? That which comes immediately is conferred instantly, and is at its full strength when first given, as Tongues, Miracles, &c. But Quakers grow up into their knowledge. [To them who are growing up into discerning and Judgment,] which he was

True Judgment, in the Title page.

King and R.
H. p. 6.

Canon 6.

New Law,
p. 19.

A true and
faithful wit-
ness to the
Light, p. 5.

Q. no Pope-
ry, p. 20.

Q. is Pagan.
p. 93.

Im. Rev. p.
293.

moved to write for the simple ones sake, p. 1. [*We do grow daily into the knowledge of the Truth, in our Exercise and Obedience to it; [Not being grown into a good understanding to judge of things.] [There is Child-hood, Youth, and Old Age in the anointing.]*

Fox makes the Soul to be [*a part of God, and of Gods Being, without beginning, and Infinite:*] Then certainly such an Infinite Eternal Being is equally Omniscient, and need not a perpetual flux of Revelation to increase its knowledge: Christopher Taylor hath the strangest Argument for Revelation that can be produced; [*no Man knows the particular thoughts and intents of another Mans heart, but by the Revelation of Gods Spirit; therefore it must needs be the Revelation of Gods Spirit that makes manifest to a Man his own inward thoughts:*] the Soul it seems is a sleepy thing, privy to none of its own transactions; a Mans Reason and Conscience help him no more at home, than they do to discover the bosom designs of others; such dark Souls as these need all the light they can set up for their direction: they call the Apostles [*true Enthusiasts,*] [*assert and contend for it in the best acceptance,*] and withal acknowledge the great power of Satan about Enthusiasms, [*who transforms himself not onely into the likeness of an Angel of Light, but of God himself; and herein he works most Mysteriously, takes upon him to open the Scriptures, unfold the Mysteries of the Kingdom of God, reveal the hidden things of Nature, teach things to come, and hath hereby deceived and ensnared many Souls. This is the root of false Enthusiasms, that they have their Raptures and Extasies, and strange workings, accompanied with a wonderful readiness of utterance, promptness of Speech, and Elocution, either in Poetry or otherwise.*] So that by this Concession, Enthusiasm

thusiasm hath enabled Men to do more than the Quakers spirit hath enabled them as yet; and therefore we want a rational Satisfaction, why yours which is less should be Divine, and the other which is greater should be Diabolical, when as this hath better Proofs, and both are equally invisible. [*The loving God above all*] is no Touch-stone of Immediate Inspiration, the Familists and others will snatch that from you; and till I can discern your love, I must not trust your Inspirations. Quakers then must either do some Miracles, as Seals that God speaks by them, or we must have undoubted Revelations to assure us that they have true ones, else all their heats and sensations must be ranked among Enthusiasms; or if Scripture-promises be concluding, those must be such as none are concern'd in but themselves by name, and which I can understand without a Revelation, or am assured to be attended with an Inspired Exposition of, in the very reading, which by its strength and clearness shall force my understanding to a submission: Till this appear, I am innocent in esteeming the Quakers but equal at most, and in some things inferiour to their many Corrivals.

To discover the weakness and danger of this pretence:

1. I shall instance in several Competitors, who have made the same Claim, and produce equal if not stronger Motives of believing them.
2. Examine the Quakers carriages one to another in this matter, by which it will appear they cannot believe themselves, but make an Art and Interest of it; their Contradictions and strange carriage about their Inspirations are a convincing Proof against them.

CHAP. VI.

Concerning their Partners and
Competitours in Revela-
tion.

1. **A**S for their Competitours, they are both many and of different Judgments; and if I believe one Party witnessing they have it, I am equally obliged to believe anothers witnessing also. As Satan is Gods Ape in many things, so especially in Revelation; he gull'd the Heathen World by Oracles, Enthusiastick Prophets, and the like: *Mahomet* pretended as high thereto in T. E. and was able to produce as good Evidence. Success is the Quakers Argument. [Many there are among us, gathered out of other Churches, who are living Witnesses, both of the blessed Operation and effects of the Power and Ministry of Christ Jesus among us --- and we have a Record in many Consciences;] which very Argument he had elsewhere urged, and *Mahomet* may urge it to infinite more advantage.

Whitehead's
Q. plainness,
p. 33.

In the cam-
bridge Dis-
pute, p. 34.

But from them let us look into the Christian World, where we shall find Satan turned his Masters Rival, countermining God with Revelations, gulling all Ages of the Church with Enthusiasts, and imitating Miracles with his lying Wonders; for Enthusiasm is Satans Engine, renewed often by him, called in to untie a knot, to make good an otherwise indefensible Pass, and to supply the want of better Arguments, Revelations being as common with them as Reasons are with other Men.

The

The pretenders to Inspiration are many, I shall single out some in these several Periods. In the Primitive Church, in the Romish Church, at the time of the Reformation, and in the late unhappy Times in this Kingdom; and each of these doth produce as good Evidence as T. Ellwood can.

1. In the Primitive Church, which was not little pestered by the various forms which counterfeit Inspiration then assumed. It appeared in the Apostles days, Satan set up his Trade so early. What warnings are there concerning false Christs, false Prophets, false Apostles? How were the Apostles galled with them up and down in their several Plantations? [*False Apostles transforming themselves into the Apostles of Christ. -- Satan himself is transformed into an Angel of Light -- His Ministers transformed as the Ministers of Righteousness.*] Thou hast tried them which say, they are Apostles, and are not, and hast found them Lyars.] Thus [*Jezebel called her self a Prophetess.*] Likely these may be the depths of Satan, v. 24. For there is a Mystery of Iniquity as well as of Godliness, the Mystery of the Woman, as well as the Mystery of God. And the ability of knowing who were Divinely Inspired is reckoned up among the *Xaioqum* or extraordinary gifts, 1 Cor. 12. 10. *Stauqum* *avayudum*, not barely the seeing into Mens hearts, as Peter did to Simon, Paul to Elymas; but it was [*Dijudicatio qui Propheta veri essent qui falsi,*] an Heavenly discerning who were true, who false Prophets; and he lays down one Rule used in Tryal, if they with-drew Men from Christ, that is, slighted his coming in the Flesh, which is done by them, who make Christ in the outward no Essential of their Religion. Discerning of Spirits was [*to eidivai tis o avdumudis, u; tis o pa avdumudis, tis o ppopitus u; tis o amuzav*] to know who was a true Prophet, or who was a

2 Cor. 11.
13, 14, 15.

Rev. 2. 2.
v. 20.

Grot. in loc;

Theophy. in
loc. i.e. Oecumenius.

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Deceiver; [*Nam & Divinatores per illud temporis erant, qui hominibus imponebant,*] for these false Prophets were risen, who imposed upon, and deluded Men, as *Oecumenius* addeth. And this Immediate Revelation and Power of discerning continued till an intelligible Rule was settled, known and owned in the Church, wherein are sufficient means for detection of Impostors; and to this *Irenaeus* resorts in all his Debates with those Hereticks.

Orig. con. Cels.
Lib. 5.

Epiphan. in
Heret. Gno-
stic.

2. Either those false Teachers mentioned in those Texts, or their Off-spring were the *Gnosticks* and Disciples of *Simon Magus*, these, among other heights, now Challenged by *T. Ellwood's* Friends, as (to be free from Sin, Perfect, Spiritual, to know all things) pretended to Revelations, [*Arroganti Gnosticorum nomine polliceantur novam quandam scientiam,*] they promised some high, new knowledge, and [*they were not ashamed to say, that our Lord Jesus Christ, [hanc turpem Operationem ipsis revelasse, had revealed those filthy Opinions and Practices unto them.]*

And the Disciples of *Simon*, *Carpocrates*, *Alexander*, &c. had affinity much one with another, as the *Libertines*, *Swenckfeldians*, *Familists*, and others of late, have with the Quakers.

Euseb. Hist.
Eccles. Lib. 3.
Cap. 25.

In Apocalyp.
Euseb. Lib. 4.
Cap. 7.

Epiphan. Her.
24.

3. *Cerintus* Challenged Revelations, [*as written by a great Apostle, and feigned or related prodigious Narrations, ὡς δὲ Ἀγγέλων αὐτῷ ἀπορρηματῆς*] as shewed unto him by Angels, and then brings in Christs Temporal Reign, and his Dream of sensual pleasures. And *Aretas* understands *Cerintus* in that, *Rev. 2. 2.* [*Novorum dogmatum annunciator.*] *Basilides* also, another of the like stamp, assumed the names of several strange Prophets to him, as *Barcab*, *Barcoph*, &c. who also suggested to his Disciples, [*Vos omnia cognoscitis, nemo autem vos cognoscat,*] ye know all things:

George

George Fox was much like them, who saw into the Heart of Mr. Nicols in Carlisle, declaring him to be an Hypocrite, but could not tell his Name, when asked: and Keith delivers it as Inspired Doctrine, [*The Children of God have been in all Ages unknown unto the World, but they have an Infallible knowledge one of another by the free gift of God, and when he pleaseth he may conceal some Persons, that they may not be known for a time, so Paul was unknown to the Brethren.*]

Perfect Phariſee, p. 49.

Imm. Rev. p. 186, 189.

✱ Elxai appeared another false Prophet in the Times of the Emperour Trajan; he wrote a Book [*By Prophecy, or according to a Divinely Inspired Wisdom,*] and he endeavoured to introduce [*Imaginaria quadam velut ex Revelatione, certain imaginary fantastical things as by Revelation.*] His followers [*the Helceſaits,*] were a most impious and abominable People, rejecting some part of the Scriptures, and chusing in the rest what would best suit to their conceit, and those Opinions which they had imbibed. Origen upon the Eighty second Psalm, relates, That they carried [*a certain Book about with them, which they affirmed did immediately drop down from Heaven, and that whoſoever heard and believed it, should receive forgiveness of his sins, though that was different from the Pardon which Christ conferred.*] Eusebius indeed saith, That [*this Sect was extinguished soon after its appearance,*] and 'tis happy when the Church is so soon rid of such pests: But Epiphanius affirms its continuance to the times [*of Constantius, when Marthus a Woman, and even in his own days, Marthana her Sister were adored as Deities, because they were of the Off-spring of Elxai; and the Hereticks took their very spittle, & reliquas corporis sordes, and other Excrements, which they made use of towards the Curing of Diseases.*]

Epipha. Her. 19.

Augustin. Her. 32.

Apud Euseb. H. Eccles. L. 6. c. 37.

Isa. Epiphan. Et August.

What

Fox Juniors
Works, 163.

Winding-
sheet, p. 3.
p. 7.

Irene. ad.
Her. L. I.
c. 8.

Idem, L. I.
c. 9.

Isa Epiphan.
Heres. 34.

Augustin. in
Heres. 14.

What Notion of Remission of sins some Quakers have entertained, is too publick, as also how their Works are said to be [*Written, as moved and given by that Eternal Power,*] which is like the *Helcsfairs Book*, [*they come down from Heaven;*] and what Honour is done to some of their *Grandeecs*, was evident in the instance of *Naylor*, and is sadly lamented by the dissenting Party in those differences given to that [*Worthy Man, G. F.*] as Mr. *Pen* calls him, [*many in the Ministry being wont to pull off his Shoeses.*]

5. *Marcus*, an Arch-Heretick, perverted many to him, [*velut ad scientissimum & perfectissimum,*] as to a most knowing, and most perfect Man. By the assistance of a *Demon* he also did seem to Prophecy [*& quotquot dignas putat seiri participes gratia sua, prophetare facit,*] and he made such Women Prophecy as he thought fit to be pertakers of his grace. He wrought most upon Women, especially the Honourable and Rich, [*aperi os tuum & Propheeta,*] he bad, *Open thy Mouth, and thou shalt Prophecy.* The same Father relateth the manner how he effected it, that raising their thoughts, their hearts being heated and panting, they grew bold, and spake strange doting things; and thereupon they fancied themselves to Prophecy. He corrupted also many Women, and the very words which *Marcus* gave unto himself, are somewhat like those Blasphemous ones given to *Fox* by *Josiah Coale*: His Women also Administred a wild kind of Eucharist, and Quakers have their she-teachers. He also denied the Resurrection of the Flesh, which is Quakers Doctrine, and said, That Christ did not suffer truly: he perverted by Charms and strange Arts, Women to follow him; and 'tis reported, how many have been subverted by the Quakers by a stedfast look, or a wring by the hand, &c. without

out rational means of Persuasion; the sugar'd Language he gave his Profelytes, [*blandiens eis,*] is imitated by ours also, who give their Females these Appellations, [*Innocent Lasses, and Daughters of Sion.*]

The Spirit of the Hat.
p. 43.

6. The *Valentinians* made use of the same Plea, [*Quidni? quoniam Spirituale illud semen suum in unoquoque sic recenscant, si aliquid novi, adstruxerint, Revelationem statim appellant presumptionem, & charisma Ingenium,*] they do account the *Spiritual Seed* to be in every one; if they do light or hit upon any thing that is new, they presently call that *Presumption* or conceit a *Revelation*, and their own wit they do style an immediate or extraordinary gift. And the same Father elsewhere relates, [*Omnes tumens, omnes scientiam pollicentur, &c.* They are all puff'd up; promise much knowledge, their Novices are perfect before they be Instructed, their saucy Women dare teach, heal, it may be, Baptize; their Ordinations were confus'd, a *Presbyter* to day, a *Lay-man* to morrow; Laicks do *Priestly Offices*, &c.]

Tertul. in *Valentin.* Lib. 4.

De *prescript.*
adver. *heret.*

7. *Montanus* and his Party claimed Inspirations as much as any, and his Sect continued some Centuries, and their carriage was strangely ecstatical, which shewed they were not moved from the Lord. We have the judgments of some Ancients in *Eusebius* concerning them, [*That Montanus being alienated and ecstatical in Spirit, was Distracted; and under the pretence of Prophecy or Revelation, he spoke unworsh'd things against the Faith and Doctrine of the Church:*] They boasted of their Martyrs and Sufferings; *Miltiades* wrote against them, so did others, the whole Church or Fraternity throughout the World disowned this Prophecy as accursed: He taught to dissolve Marriage, had his Exactors or Collectors, who gathered many Gifts and Oblations: His Prophetesses had

Hist. Eccles.
Lib. 5. cap.
14, 15, 16,
17.

had run away from their Husbands, his Party grew strong; they called *Pepuz* & *Tymium*, two little Cities of *Phrygia*, *New Jerusalem*: (So *Munster* and *Strasburg* were called) and the Quakers once Travelled towards *New Malton*, in Search of the *New Jerusalem* comed down from Heaven, till the mire and rain wearied out their Zeal) The *Pepuziani* a branch of them [*had Women Bishops and Women Presbyters*] upon the same Account that our Quakers plead for their Prophetesses, [*because in Christ Jesus there is neither Male nor Female*:] and Christ is said to appear either to *Quintilla* or *Priscilla*, or both, when sleeping, and being Cloathed in a white Garment, to Inspire Wisdom, and to Reveal that to be an Holy place, even the Heavenly *Jerusalem*. And St. *Hierom* is sometimes confuting them [*that a Prophet understands what he seeth, nec ut amens loquitur, nor speaketh as distracted, as Montanus and his Prophetesses doated*] but Quaking which was thought the sign of their conversing with God is now looked on otherwise, [*that the Voyce of the Lord was not distinctly discerned there --- in stilness the mind is brought into a capacity to discern the voyce of the Lord.*]

Epiphan. Her. res. 49.
Ibidem.
Augustin. Heres. 27.

In prologis ad Naum & Abacuc.

Living Stone in 3d Quib. p. 4.

August. Her. 57.

Epiphan. Her. 80.
Theodoret. Hist. Eccl. L. 4. C. II.

8. The *Messalians*, *Psalliani* or *Euchites* laid claim to Revelations as much as any other Sect [*they were so assiduous in prayer, that it may seem incredible to most that hear it,*] by a misapplication of those words, *pray always, and pray without ceasing*: some of them would have named themselves to be whatsoever persons you would have them [*art thou a Prophet? he would reply I am a Prophet, art thou Christ? he would reply, I am Christ.*] but besides this they were strangely Enthusiastical [*pretending they had the presence of the Spirit, and calling their own Dreams and Fancies Prophecies,*] their Opinions infected ma-

ny Monasteries and several Countries; they looked upon the Lords Supper to do neither good nor hurt. *Adelphius* an old Professor among them, gave this Account of their Faith. [*That Holy Baptism profitted nothing, but only that perpetual Prayer cast out that inward Devil, which every one received from their first Parents, that then the Holy Ghost came upon them with his sensible and invisible Presence, whereby they were freed from Sin, Ibidem and needed neither Fasting nor Instruction; but that then they were able to foresee future things, and to behold the Holy Trinity with their eyes.*]

These are to the purpose *T. E.* Predecessors, several Bishops opposed themselves to their pernicious Doctrines; and indeed we cannot do more acceptable Service to the Spirit of truth, than by detecting the Spirit of Errour, though it appear in the guise of an Angel of Light, or have got a piece of Scripture in its mouth; nay, though it pretend Antiquity and get it self wrapped in old *Samuels* Mantle, or come demurely in *Sheeps* cloathing.

9. *Etius*, an *Arian* Heretick (though one that did seperat e from his Communion) was at the like pass with the former, [*Temerariâ audaciâ elatus, dixit, being puff'd up by a rash boldness, he said, Deum sibi Revelasse ea, quæ usque ab Apostolorum temporibus hætenus occultaverat, that God had Revealed those things to him, which till then he had concealed from the times of the Apostles*]

say the Fathers of the Council of *Constantinople*, *apud Binium*, and the like words of his are elsewhere Recorded. *Serras*, though a Favourer of him, accused him [*by a strange height of Pride or Madness, to have presumed and spoke higher things; that those things were now Revealed to him, which God had concealed hitherto from the Apostles, & universis, from all men.*] And that is pretty Consenant to the *Quakers* Doctrine:

[have

Binius, Tom. 1. p. 436.

Theodor. Hist. Eccl. L. 2. C. 23.

Histor. Tripa-ret. L. 5. C. 22.

[have not we had the Gospel all this time till now ? Answer, we say no] the Gospel Dispensation was lost, saith Smith. [But Blessed be the Lord for his renewing the Spiritual Ministry in our days.] and Ann Wrights Letter is full about the same. [Since the Lord first called his Servants to publish his Everlasting Gospel] the Gospel was hid from the Apostles days untill it was revived in them.

August. Epist.
165.

9. Donatus to maintain his Schism became Enthusiastical, talking of Inspiration, or Communications of Gods Will to him by Angels. [*Ille cum ordinem Christianitatis Civitatis vestre ut insinueret, jussisse sibi Angelum scribit, &c.* that he might blatt or Condemn the order or Profession of Christianity used by your City, he writes that an Angel Commanded him, whereas thou dost not profess the Christianity of thine own City but that of the whole World, wherefore if that Angel had stood besides thee, whom he by a Crafty Novelty as we think doth feign to have stood by him, for thy sake, and if the Angel had spoke those words to thee, which he saith, he doth at the Command of him, insinuate or convey to thee, thou oughtest to have been mindful of that Apostolical Sentence, *though an Angel from Heaven, &c.*] It was their usual saying. *Oravit Donatus & ei respondit Deus à Calo.* God from Heaven, gave an Answer to the Prayers of Donatus: his Intimacy therewith made him to be the Oracle of those times; and the Circumcellions, a branch of them were mad with a fanatick Zeal.

Gal. I. 8.

Pag. 237.

These Instances are sufficient for the first Period, whereby we may discern, that bad Designs sheltered themselves under this cover; and T. Ellwood is either not Learned, or not Faithful in affirming [that in all Ages the Saints have had Revelations in some Degree or other] for true Christians disowned them, and only Hereticks or Schismaticks had

had recourse to them [but whilst new Heresies Euseb. Hist. were superinduced over the former, which got the Custom, but were still subdivided into new Branches and several kinds; the true Church increased in Unity and Glory] and if I be obliged to believe T. 8's Inspiration, because he Witnesseth he hath it; I am equally concern'd to Credit the Proposals of a Donatist, or a Messalian, &c.

2. The Church of Rome hath Plow'd much with this Meiser, several Religious Orders, and Doctrinal points have been hereby entertained. Dr. Stillingfleet's Collections concerning this are Copious; but I shall Observe some few received by such as belonged to our Country.

Thomas Becket [Divine Revelations comfort-
ing est, &c. was Comforted or Strengthened by a Divine Revelation, a Sign from Heaven being shew'd unto him that he should return unto his Church with Glory, and then by the Crown of Martyrdom go unto the Lord] [two Catholick Maids were cast into Ecstasick Raptures, and possessed with the Virgin Mary, Michael, the Arch-Angel, John the Baptist, &c. and those Glorious guests did enter into them, and inhabit them] this is somewhat like the Light within; but the next speaks home [Edward Hanz said he was Corporeally possessed with the Blessed Trinity, he received Oblations, suffered others to kneel before him and said; I God the Father --- I God the Son --- do give you my Blessing, and do command you to adore me -- he relateth that he was in a Trance, and his Soul did see very supernatural and admirable Joys. Unless God Almighty do take the Creature, and speak in him, --- and then it is Gods own Word, and not the Word of the Party,] Here was Revelation, Light, and the Worship of it, like the Hosanna to James Naylor.

In the Breviary of Sarum upon his day.

Jo. Gee Foot out of the Snare. p. 59;

Idem. p. 60. 61.

[The Virgin Mary appeared to Thomas Newton P. 63. 64. about

P. 109.

about the Oath of Allegiance, he was a very Holy man, and had other Visions besides that] and [Mary Wiltshire saw a strange Vision] many of their Revelations are put together; called [Admirable and Notable Prophecies, uttered by 24 Roman Catholicks, Printed 1615.] and Mr. Burton, in his Book of Melancholy, gives the Reason whence they are so Subject to such Conceits.

Trithemius

Platina in-
jus vita.In the Bibli-
otheca pa-
trum Tom.
15.

Besides these, we may take a Tryal of some few others, St. Hildegard is [learned, whatever she wrote, ex Revelatione Divina, she did not speak or write ought that should be called into Question, she spoke Latin by the Spirit.] Her Writings were Publickly read and approved by Eugenius the third in the Council of Tryers (which Eugenius seems also to be chosen Pope by Revelation. The Cardinals being [Divino nutu perciti] made choice of the most Holy Eugenius:) to take a tast of her Revelations, In her Letter to Eugenius [O mitis Pater, &c. O mild Father, I, a pityful poor form, have written these things to thee in a true Vision, in or by a Mystical breathing, as God would teach me: O bright Father, in thy name thou camest into our Land, as God predestinated, and thou sawest of the Writings of true Visions, as the living Light taught me; and thou heardest that Light with the Embraces of thy heart, now is part of this writing finished, but still the same Light hath not left me, but burns in my Soul, as I have had it from mine Infancy, &c.] Good Quaker like Language. This Inspirado Lady in an Epistle to Pope Alexander, determines for the Popes Supremacy [tibi specialiter Idem verbum, claves Regni celestis concessit] And to a certain Priest she determines for Transubstantiation [In vera Visione vigilantibus oculis de Sacramento Domini Corporis, hec verba audi- vi & vidi, &c.]

Another Holy Maid called Sister Katharine of Je-

Jesus [had many Revelations and strong Extacies, which held her 3 or 4 hours; she thought her self sometimes to be in Heaven, and often saw, and sometimes suffered through fright the pains of Hell; she saw the Soul of Christ in its purity, which drew her into an operation of the Holy Trinity; she said, God doth put his Power in me, God doth put his Wisdom in me, and his Knowledge.]

Dr. Cause-
bons Entbu-
siasm. p. 162.
163.

John Walleso in his Divine Considerations, saith [a Christian having served himself with Holy Scriptures, as with an Alphabet, he afterwards leaves them to serve for the same effect to Beginners, he attending to the inward Inspirations; having for his proper Master the Spirit of God; and serving himself with Holy Scriptures, as with an Holy Conversation, and which causeth Refreshment to him; altogether putting from himself all these Writings which are written with an Humane Spirit.]

Rutherfords
Survey of the
Spiritual An-
richr. p. 3.
191.

The Alumbrado's before named [held vocal Prayer and all other (outward) duties of Religion Superstitious or unprofitable, they thought those Quakings which they did find in themselves, were a sufficient Token of Grace, (and ours have called it [that Holy Duty of Quaking and Trembling] and that they needed nothing else, that had attained unto them; they pretended that they might see God visibly in their extacies, &c. that all things ought to be done by Immediate Motions and Inspirations, &c.] The Church of Rome proves her self the Temple of the Living God from these Revelations, or [the voice of his Oracles heard therein, she hath (she tells us) the Spirit of Prophecy (called the Testimony of Jesus) to bear Witness to her Doctrine, worship and Discipline; and to this purpose gives in a list of her Prophets, and of their Wonderful Predictions.] And this very Argument is used by the Quakers [Jesus Christ

Dr. Cause-
bons Entbus-
p. 174.

Fisher in 3d.
Quib. p. 3.

Borius de
Signis
Eccles. L. 6.
c. 2. in Dr.
Spencers
Prophecye.
p. 15.

Keiths Im-
revent- Rev. p. 99.

revealed in man (or Immediate Revelation) is the Foundation of the true Church: and of every member thereof in particular; and therefore if the true Church remain, this must remain also.]

Session the
II. under
Leo the 10.

And the Council of Laterane having prescribed Rules for the Preachers, addeth an exception [*Ceterum si quibusdam, &c.* But if so some the Lord shall Reveal by Inspiration certain Future things in his Church, as he hath promised by Amos the Prophet, and Paul saith despise not Prophecy; we will not have such to be numbred amongst Fabulous or lying People, or otherwise to be disturbed.] Here is a Council defending Immediate Revelation, and if I credit a Quakers pretensions that way, I am in point of Justice equally bound to believe the Romish, and the Doctrines thereby confirmed, nay I am more bound, in that the Romish Church hath used this claim much longer, and pretends to more Caution in examining the things thereby brought.

3. At the Reformation this pretence was industriously set up and carried on by Satan, to weaken or defeat the endeavours of those Worthy Heroes. Calvin in the preface saith [That for twenty years, Satan endeavoured to extinguish, stifle, or defame that Evangelicall Doctrine which he saw appearing.] they called them Literal Reformers, who had but faint and small discoveries of the Spirit, &c. Muncer said [the first Reformers were not sent of God, nor preach'd the True Word of God, &c.]

Adver. Libertin.

Bullinger Adver: Anabap. L. I. C. I.

Of these Conceited Devots there were several sorts; which did split and subdivide more and more afterwards.

1. The Anabaptists flew high with this claim, and it was the stale to cary on each design. Their Founder Nicholas Stork, had his visions; and God Communicated Himself to Thomas Muncer: John Matthiz, the Baker had Secrets revealed to him,

John Davyes
Apocalypse.

him, which God had not Revealed to others: He being *Enoch* the second, High-Priest of God. *Her-
man* the Cobler professed himself a true Prophet
and the true Messiah, &c. Their Storyes are so
known that it is superfluous to relate them. *John
Buckhold* had Revelations as plentiful as *Maho-
met*. This King of Justice Minted his Money with
this Impression: *Verbum caro factum quod ha-
bitat in nobis*; that is, the Word was made Flesh
which dwelleth in us; which is the Doctrine of
Winstanley, and of his Disciples, that God is mani-
fested in the Flesh of [Sons and Daughters, or in
many Bodies, as Christ, or the Anointing was pow-
ered on that Humane Body -- Jesus the Son of man,
and dwelt Bodily there for a time.] So that Qua-
kers are Christs now, as much as Jesus was on
Earth, only he was one single Christ, but this
spreading power of Righteousness makes them ma-
ny Christs in many Bodies.

New Law of
Righte. p. 33.

But if there was perpetual Inspiration, Reason
would adjudge the *Anabaptists* and the others, be-
ing contemporary with the Reformation, more
likely to have a share thereof, than others at a
great Distance from it. And so little did the first
Reformers favour them, that *Luther* Writ to the
Senate of *Mulhausen*, to beware of such Wolves:
and *Melancthon* expressly declares against them,
[*Anabaptista fingunt expectandas esse novas Re-
velationes, &c.* The *Anabaptists* feign that there
are new Revelations and Illuminations to be ex-
pected from God, and that these are to be obtained
with great Bodily severities, as the Monks and
Enthusiasts of old Feigned; These Fanatical do-
ctrines are accursed; we contrarily do think, that
God out of his Infinite Goodness having Revealed
his Will to us in the Gospel, other Revelations or
Illuminations are not to be expected.]

De numero
Sacramen-
torum.

2: The *Libertines* took themselves to be Inspired,
and galled the Church much, [*notus eorum sermo*
nos. C. 2.

Calvin *Ad-de Spiritu est, &c.* all their Discourse was of the
vers. Liberti- Spirit, Sometimes they used strange Words, to bring
nos. C. 2. their hearers into Admiration, and cast a mist a-
 bout them, at other times they used common words,

C. 7.

C. 9.

C. 10.

Sed significationem eorum deformans, altering their
 signification; when any place of Scripture was ur-
 ged, their Answer was, *nos Litera minime obnox-
 ios esse*, that they were not concern'd in the Letter
 thereof; but were bound to follow the Spirit that
 quickneth. It was their Principle, that the
 Scripture in its natural Sence was a dead Letter,
 and therefore was not to be regarded; but to ob-
 serve the quickning Spirit: saying, *Sublimius spe-
 culamur*, let us look for higher things than what
 the Letter affords; and let us seek new Revelations.
 They scarce spake two Clauses but the word Spirit
 was in their mouths; and made no Account of
 the name Christian, in compare to the name Spi-
 ritual; perswading their hearers that they were
 Spiritual, purely Divine. *Et jam cum Angelis se-
 miraptos esse.*]

Antonius Pocquius, a great man among them,
 said [*Aspicite, ad est tempus, &c.* Behold, now the
 time is at hand, wherein the Disciple of *Elijah*
 begged the double Portion of the Spirit, and that
 was the time which Christ meant; when he said,
 I have many things to say unto you, &c. *Qualis e-
 go sum*; such a Teacher did Pocquius boast him-
 self to be, but he would not speak out, *donec tem-
 pus advenerit.*]

Rutherford,
 p. 15.
 Ex schlus.
 Selburgio.

3. Casper Swenckfield for thirty years together
 troubled the Church with his Dreams; he [called
 for Spirituallness, and the Spirit, and the internal
 word, that we must not depend on the External
 Word; he took several things from Papists, Ana-
 baptists, and Calvin, making a mixture of Opini-
 ons; he accused the Reformed Pastors, that no man
 was better for their Preaching: extolling the Spi-
 rit as doing all.] The Reformed Divines admoni-
 shed

shed and refuted him; his monstrous Opinions were Condemned by a Synod at Norinburg, and by the Divines of Mansfield; and he still persisted in them. He made the [Gospel to be the Essence of God] which is the Doctrine of Win-
 Stanley [the Lord himself, who is the Everlasting Truth lifting Gospel.] he made [Faith and Conversion to be up its head. wrought Immediately] taught [that we must try the Word by the Spirit, and not the Spirit by the Word; that no Doctrine, Sacraments, or any things written in Scriptures do conduce to Salvation, but God is to be sought in his naked Majesty, in Dreams, Inspirations and Revelations of the Spirit.

In the answer to the Families Supplication.

4. Henry Nicholas, the first Illuminated Elder of the Family of Love, put in as high for Visions and Revelations as any of the rest, [the power of the highest came upon his Godded man, H. N. and did instruct and speak such and such things to him] as his words are at large set down: [H. N. by the Grace and Mercy of God, through the Holy Spirit of the love of Jesus Christ, raised up by the highest God from the Death anointed with the Holy Ghost --- In the Evangel Elected to be a Minister of the Gracious Word, which is now in the last times raised up by God according to his Promises; in the most Holy Service of God under the Obedience of his Love:] and in a Manuscript Epistle, written in an apish imitation of Clemens, Ignatius, or those times, he declares his Divine Commission [H. N. Jesu Christi Minister, à Deo ad veritatem & Gratia Solio, Majestatis Dei testificandam, Electus, & ad Bonum nuntium de Regno Dei, & pura Charitate recte faciei Jesu Christi super terram annuntiandum, ac salutem in eadem manifestandam missus, quemadmodum de adventu ejusdem charitatis, per Prophetas Dei, & Apostolos Jesu Christi prius significatum, & Evangelizatum fuit. Nos Dei Misericordiam, & sacerdotale munus nostra Administrationis sub obedientia Charitatis Jesu Christi

Epistola. H. N. ex Charitate Jesu Christi in Angl. missa, &c.

accepimus, &c. And he goeth on, relating the great things that God was about to do, the danger in not accepting his Ministry, that God was about restoring all things, the Earth to be full of his Glory; applying twice that in Abac. 1. and Act. 13. Behold ye Despisers, &c.] and the late New-England Families were high in the same pretence, that the Quakers have much affinity with the Familists, might easily be shewed, and they seem to have the most kindness for them, George White-

In Cam-
bridg debate.
p. 63.

Im. Rev. p.
241.

Q. 1. looe to
mankind, p. 3

A Brief Re-
bearsal of the
Belief of the
Good Willing
in England,
of the Seed of
David, in whose
name only and
no other they
obtain Salvation
and Remission
of their Sins.]

Print. 1575.

Signatura
rerum. p. 209

In the Pre-
face.

head [makes the Familists to have better Dis-
veries than other men.] and Keith determines that
we must [examine Revelations, Inspirations, Visions
and Openings by this of Divine Love.] If it be
alleged, that Quakers of late, do not so allegorize
Jesus Christ as formerly: I can produce the like
outward workings of Christ by the Familists [the A-
postles Creed at length owned by them: Je-
sus acknowledged to be the Son of God, &c. in words
Good Willing much like the Nicene Creed; born of a Virgin, out
in England, of the Seed of David, in whose name only and no
other they obtain Salvation and Remission of their
Sins.]

5. Some time after the Reformation, Jacob
Bebmen, appeared, who received (if we will believe
him) his Mystical dark terms from the Father of
Lights [there is but a glimpse of the Mystery, in
these writings, for a man cannot write them, if
any man shall be accounted worthy of God to have
the Light kindled in his own Soul; he shall see --
unspeakable things -- there is the Theosophick
School of Pentecost; wherein the Soul is Taught of
God. Joh. 6. 45. Joel. 2. 28. -- he that can read his
own Book aright, needs no other, for therein lyeth
the unction from the Holy one, which teacheth him
aright of all things.] [none can understand these
obscurely clear Writings, but they that have tasted
of the Feast of Pentecost] saith Ellstone the Tran-
lator,

flator, and the Author himself saith, [*I have set* p. 201.
before the Readers eyes, what the Lord of all Beings
hath given me;] and in the Preface to his 177 Que-
 stions [*without Divine Light, none can be able to*
expound them, it is only the Spirit of Christ that p. 223.
gives their understanding,] and he wrote from his
 own experimental Science. H's Notion of the
 [*Signature opened by the Spirit, imprinting his*
Similitude in my Similitude, entring into another p. 1. & 2.
mans form, and awakening in the other, such a form
in the Signature. So that both forms do mutually
assimilate together in one form, and then there is one
comprehension;] is much like the Quakers Seed or
 Birth which is the Susceptive Principle, conveying
 Inspiration from God into the Soul; there being
 a Revelation required as well in the Hearer as in
 the Speaker, [*Theophilus had the Spirit Witness-*
ing to the truth of the things, which gave the cer- Im. Rev. p.
tainty or assurance] [*what the Apostles declared in* 202.
words, from the life of Jesus Christ revealed in them,
the same Spirit answered and testified to the truth
of those things in their hearers.] It seems it was
 not the Apostles certain knowledge of Christ, and
 the Miracles they wrought, which inclined men
 to believe their Doctrine; but it was a light in
 them, which met with a Signature or Seed, or a
 congenial Principle in others, that perswaded them
 to become, I dare not say Christians, but Illumi-
 nado's.

Having tasted of *Jacob Behmens* Style, and the
 Subject being unpleasant, a cage of unclean Birds,
 or an Herd of lying Prophets; of which, but one
 Sect, (be it which it will) can but possibly be
 true. Before we descend to view the last scene
 of our own Countries Abominations; it may be
 a Diversion to present some of *Geo. Foxes* Divinity
 and Oratory, which if you have the Patience to
 read, you shall not be Obligated to the pains of Stu-
 dying or Understanding;

Some Principles of the Elect People of God, called Quakers, p. 51.

[The Worlds Original, is the many Languages, (whose Original is Babel) which make Divinets (as they call them) sit a top of Christ. And the Whore sits upon the Waters (as it is spoken in the Revelation;) and John saith, the Waters are Nations, Multitudes, People, and Tongues, which Tongues they call their Original. To which Waters the Gospel must be Preached, before they can be established.

And ye are to be redeemed from Tongues, and Tongues shall cease (saith the Apostle) and so from this Worlds Original, the beginning of which is Babel, and which keeps in Babylon, the Saints are Redeemed; and this hath been set up as an Original among them who are alieniated from the Spirit of God in Babel, where the Original of Tongues was in the days of Nimrod that Heretick, who began to build Babel.]

Ibidem. p. 70.

The same Curious Writer hath a rare gift in proposing Queries. [12. Q. Whether ever any Man came to see so far as Balaam's Ass, who saw the Angel of the Lord? 13. Q. What are the Graves and the Tombs, and the Sepulchres, and the Fowls of the Air, and the Nests they sit in, which Christ spake of? Answer in Writing the thing Queried, G. F.] They are the properest for his Spirit to undertake. The trifling question put to Barnabas was more witty. [Why a Gnat, being so small a Creature, hath six feet and wings besides; whereas an Elephant, so bulky an Animal, hath onely four feet?] 4.

Clem. Recognit. p. 5.

In the late unhappy Times, when Hell was broke loose, our own Countrey affords Instances too many, being as anciently credulous in believing pretended Inspirations, so also then, in their production too fertile, and the Quaker is Junior to the most of them, and they are all able to produce as good Evidences and Deeds; so that it seems strange,

strange, the Quaker should ingross both the birth-right and the blessing too from all the rest.

1. The Seekers, or Religious Scepticks laid Claim to Inspirations; I call them so, because those various differing Sectaries may be best comprized under such a general name; [*They affirm and bold, they have not onely had Revelations, but they have seen Visions also. The means of Gods revealing himself, and his mind and will to his Servants, in reference to their Salvation, is immediately by himself, without Scripture, without Ordinances, without Ministers, or any other means.*] but especially many in the Army about 1645. took themselves to be intimate with God; [*Some Officers and Souldiers affirmed, That they had had Revelations, and seen Visions, and took upon them to Prophesie.*] [*A Lieutenant, a great Devoto, denyed the Trinity of Persons, affirming them to be three Offices, he denyed that Christs presence in Heaven could be proved by Scripture, and made a great question whether there was a Resurrection or no.*] Mrs. Attaway the Woman-Preacher, then begun to exercise --- [*Boggis wish'd he had not known so much of the Bible, which he said, was but only Paper.*] And Clarkson the Seeker [*vilifies the Scripture, Ordinances, &c. would not have People to live upon black and white, and said, That they of themselves were not able to Reveal God.*] T. E. is the Successor of such Blades as these.

Edward Gange, second Part, p. 2.

Idem. p. 3.

p. 163.

p. 165.

2. The Antinomians maintained their undutiful Notions by recourse to this Armour, and the Quakers have borrowed much from them, as (Perfection, Discerning who were Elected, the Notions about Christs Person, and Christ within, humane Learning, and the like;) but I shall onely consider their Inspirations, a large account of which we find in one who diligently traversed their Writings.

Rutherford's
Survey of
Spiritual An-
ti-Christ,

p. 173, 174,

175.

p. 222.

p. 229.

p. 305.

Part 2d. p.

195.

p. 211.

New Law
of Righte.

p. 46.

p. 47.

p. 57.

Writings. [The Witness of the Spirit is merely Immediate, without respect to Sanctification, or Acts thereof; all Doctrines, Revelations, and Spirits must be tryed by Christ rather than by the Word. A Christian is not to Pray, nor to do any Spiritual Acts, but when the Spirit moveth him thereunto. That all other askings or seekings of God, which are not thus in Spirit, are but the askings of Creatures as Creatures. The Scriptures are not to be understood according to Grammatical construction, but as the Spirit of God reveals them. The meer Commandments of Scripture are not a Law to Christians, but the Law written in our Hearts. The Holy-Ghost comes in place of the Natural Faculties of the Soul, and acteth us immediately to all internal and external acts, &c.] And that American Jezebel, Mrs. Hutchinson said, [That her particular Revelations about events to fall out, are as Infallible as any parts of Scripture, and that she is bound as much to believe them as the Scripture, for the same Holy Ghost is the Author of both.]

3. The Levellers do make out their Free-born Community with Arrows fetched from this Quiver. Winstanley, the great Master of the Craft, is exact herein. [This Phrase, Mine and Thine, shall be swallowed up -- there shall be no need of Lawyers, Prisons, or Engines of Punishment, no Beggar nor cause of complaining -- there shall be no Buying nor Selling, no Fairs nor Markets, but the whole Earth shall be a common Treasury for every man -- The Poor upon their Commons, saying, This is Ours, the Earth and Fruits are common.] Now, this Platonick fanciful Model he raiseth upon Revelation. [As I was in a France, divers matters were presented to my sight, which here must not be related; likewise I heard these words, Work together, eat Bread together, de-

clare

declare it all abroad: Likewise I heard these words, Whosoever it is that Labours in the Earth for any Person or Persons, that lift up themselves as Lords or Rulers over others, and that do not look upon themselves equal to others in the Creation. The hand of the Lord shall be upon that Labourer, I the Lord have spoken it, and I will do it. Declare this all abroad.] And this very Trumpet, he saith, is [still sounding in his Ears, Work together, &c. Surely the Lord hath not revealed this in vain.] This Heavenly Voice was so delightful, that he was [filled with abundance of quiet Peace and secret Joy;] and he obeyed the Command of the Spirit, which bid him - Declare it all abroad by word of mouth and Pen; and he waited till [God shewed him the place and manner how to work upon the Common Lands. I will then go forth and declare it in my Action, to eat my Bread with the sweat of my brows --- looking upon the Land as freely mine as anothers; I have now Peace in my Spirit, &c.] And elsewhere upon the same Subject, he opens freely, [This Declaration of the Word of Life was a free gift to me from the Father himself --- When I had writ it, I delayed the sending it almost a fortnight - then the Voice was ready -- go send it to the Churches,] which he did; [well, I have obeyed the voice, and have sent this to you;] but what was the substance of the voice? That he relates, [the voice is gone out, Freedom, Freedom, Freedom; he that hath ears to hear let him hear:] And what was this Freedom? Even a setting the Earth free, a breaking down all Pin-folds, and laying all open to the Common.

Fire in the Bush, the Preface.

Now, have not I an equal, if not greater Reason to believe, his so particular and exact Revelations concerning Equality, rather than your general, and withal mixed ones concerning other matters?

ters? Nay, have not you as much ground to believe his pretence in this, as to take the very lineaments of your Profession from him, and yet herein desert him, when as he Challengeth Inspiration for this, as fully as for any other Doctrine? But that you dare pick and chuse, mangle and alter your own Revelations as well as his, may in its due place appear.

A Sober Answer, p. 56.

Some sweet
sips of Spirit-
ual Wine
sweetly and
freely drop-
ping, &c.

4. The *Ranters* deluded themselves and others with this blind, and *Fox* acknowledged the affinity of his and their Principles, that black Divinity challenged immediate Communications as fully as *T. E.* [*A Prophecy, a Vision, a Revelation, and the Interpretation thereof,*] in the Title page; and as many pages as there are, we have almost as much talk of the Spirit, [*That Tract is like the other Scriptures, p. 1. the Father secretly whispering, would not have him set down Book, Chapter, or Verse, though he used Scripture Language, p. 2. arise out of Flesh into Spirit, out of Form, Type, and so into Power, Truth, &c. p. 4. 48. & passim; hear what the Spirit saith, p. 10.*] The Doctrine turned into a Prayer is a brisk one, [*Fall upon them while they are eating and drinking without; let them eat and drink within -- bread in the Kingdom and drink Wine, new, in the Kingdom, even new in the Kingdom, new in the Kingdom; not in the oldness of the Letter, but in the newness of the Spirit.*] The Elements, Formal Prayer, Baptism, Supper, &c. shall melt away into God: and at this rate he proceeds, he Loved also a Woman Prophetess, even [*his dear Friend, Mrs. T. P. I had as live hear a Daughter as a Son Prophecie, and I know that Women that stay at home divide the Spoil, Male and Female are all one in Christ.*]
- p. 13.
- p. 6.
- p. 46.

5. The Fifth *Monarchy Men* were not only Citizens of the New *Jerusalem*, but Candidates of Heaven, receiving much Intelligence from thence.

Their

Their Prophet (for I know not what Sect else he should belong to) had several Visions of what the *All of All things* was bringing to pass. [The Father spoke to him as he lay in a Trance almost dead for 22 hours,] in the Preface. [Being chosen to declare those things, and publish them, as being what the Prophets pointed at, his Name was changed from George, in a Vision, to Jacob Israel Foster: and so, saith he, I subscribe,

The pouring forth of the seventh Vial upon all Flesh.

George —
or { Jacob Israel } Foster.

His Visions are too many to be set down, as if he strove both to imitate and out-do St. John, some few we shall take a taste of for their curiosity. [He had a Vision of the calling of the Jews, under the Emblem of a man that went up and down gathering men together: So that the Jews now dispersed among the Gentiles were to return to their own City, and there the Lord would Reign among his Saints in Mount Sion; for Judea was the place where both God and his Spouse were to rest. Heaven, or the third and highest Dispensation, must be about Jerusalem: for the Credit of our Nation, the Chief or Principal Leader of this Expedition into the Holy Land, must be an English man whom God hath chosen for that Work. When they came to Jerusalem they were to dye, and presently to rise up again, and never to dye more, and the time of restitution is to be in the year 7000. after which there is neither Hell nor Devils left:] with very many Visions of the like Nature, delivered in such exact Circumstances, with so set and composed a Countenance, and under such variety of Emblems and Figures, that he deserves as much regard, as any other in the whole herd of Enthusiasts.

G. William

Humphrey
Ellis his Pseu-
do Christus,
p. 7.

6. William Franklin, Mary Gubbury, and their Profelytes put in as strongly, and produce as good proofs for Inspiration as T. & E. can do, some take them for Quakers, but the name was not then known, nor do I think they will own them: But be their Sect without name, or what else, I am not concern'd; it is onely their Revelations I must consider, for they had drunk their share of the Spirit of Delusion then poured forth. Franklin affirmed, [His Receipt of Revelations and Visions, which he endeavoured to countenance with fair and seeming Gospel Expressions; he pretended to Prophesie, to fore-tell things to some, to speak with new Tongues, and babbled out uncouth words. He also forgave Sins, and his Profelytes, as Spradbury and the rest, were drawn unto him by Sights and Voices, with several strange Relations.] His Whore, Mary Gubbury, called him [the Son of God, the Christ, the Lamb slain, &c. She pretended to Visions, Voices, and Revelations; was full of comfort, joy, and singing; had strange trembling Fits. She saw a Light as big as the Moon, and many Sins; she had a voice sometimes to seal up the Vision, and when would not speak; she sighted Sacred Scriptures, and yet delivered her Revelations in her Language. They were commanded in a Vision to go into the Land of Ham, which, by a forcible Expulsion they Interpreted Hampshire. Their Profelytes, like the Disciples of Marcus, had Voices, Visions, and Glories, insomuch that both a Minister, Mr. Woodward and his Wife were deluded by them, he hearing Voices, and seeing Glories, and she seeing Visions.] To this height they had quickly arrived, till the Vigilance of the Magistrates suppressed them. That Whore, with whom Franklin lay as a fellow-feeler of her Misery, called her self [the Spouse of Christ, the Lady Mary, the Queen, the Bride, and the Lamb's Wife.]

Had

Had she not been ten years too forward, she would have been a fit Match for a pretty pragmatical thing of G.F. which began to bleat in 1639. called the Lamb's Officer, gone out with the Lamb's Message.

7. *Dodowick Muggleton* and *John Reeve* (giving out themselves as the two last Witnesses, Rev. 11.3. as the Prophets of Christ, and the Sowers of the Fore-heads of the Elect and the Reprobate) appeared much contemporary with the Quakers, being equal to them both in their *Claims* and *Proofs* of Inspiration. But the Devils Malice herein out-run his Wit, for setting up so many contradictory Competitors in Revelation about the same time, one of them is a sufficient confutation of another; whereas had but one single Sect put in and ingrossed the favour of that immediate Heavenly converse, weak and simple Souls might thereby have been sooner deluded; but to considering minds their so fertile multiplication is their mutual Destruction. In what terms *Muggleton* Challenged Inspiration, is not now proper to relate; for seeing that the Fire hath of late deservedly, by publick Order, done Execution upon his Works, 'tis not manners to rake such putrid stuff out of its ashes: Let all the like *Tracts* and *Pretensions* meet with the like *Purgation*.

Only by way of Tryal take this [whatever the Learned men of this World Dream of finding out the Invisible things of Eternity, by searching into the Scripture Records, and comparing them together, the Divine Majesty hath lock'd up all the Principal Secrets of the Scriptures in his own Spiritual Breast, that he, by any Immediate Revelation, may dispose of them into the Spirits of Elect Men and Angels, most advantageous for his own Glory and their Consolation.]

Reeve's and Muggleton's Divine Looking-glass, cap. 36, p. 145.

The cry of
a stone, Ti-
tle.
Preface.

8. *Anna Trapnel* exceeds both the Quakers and most of the other Pretenders, in excessive fastings, Poetical Enthusiasms, lucky hits upon several things that came to pass afterwards, rapturous Devotions, &c. [*She was in the Visions of God by an Inspiration extraordinary and full of wonder.*] [*England was the Valley of Vision — the wise have stumbled at this freedom of the Spirit in our days as well as in the days of Christ;*] and yet her Inspired Doctrines were contrary to the Quakers.
- p. 3, 4, 9, 16. [*God spoke to her, shewed her Visions and the new*
36, 49. *Jerusalem, a light shone, she was taken into the Mount of God: She was anothers voice, a voice within a voice; Gods Heavens came down into her*
- 5-7-76. *Earth, she fasted 9, 11, 14 days, &c. was told by the Spirit of the Soldiers coming to London, had a Vi-*
p. 4. *sion of the Scots over-throw before Dunbar, and of*
6, 7. *the Fight with Holland, of the dissolving the long*
10. *Parliament, calling the Jews, of the breaking up the Representative; had a Vision against Rowle the*
13, 30. *Chair-man, and several Visions to inform her that Oliver would be Protector, which she was troubled at, and fore-told Gideon's, that is, his being laid aside,*] with many the like. No Quakers have come nigh her, for *Ebbit's* fore-telling the Firing of *London*, was not believed by his Friends. And *Burroughs* attempts to shew, that the Quakers fore-saw the Kings Restoration, came not near it. She was for the Reign of Jesus, destroying the fourth great Monarchy, fore-told that all the Monarchies are going down, Jesus was at hand. Among the rest, she fore-told, [*we must have no more Kings,*] and yet she was swallowed up of the Glory of the Lord.

Tyran. de-
fect. p. 38.
A Visitation
of Love to
the King, &c

4, 5, &
p. 58. 73.
p. 20.
p. 35.
p. 15.

9. The gifted Brethren (who with the next are the most orderly of all the Pretenders else) made use of this Engine, by their Zealous Advocate, &c. Their Request was the most modest, [*Not to lay*
aside

aside the Ministers, nor destroy Church-Order, they onely pleaded for an hour before or after Sermon wherein they might exercise their Gifts; they allowed the usefulness of Study, that three hours in a day close employed therein would make a brave Preacher, they offer to give Security to Preach sound and Peaceable Doctrine, and begged but the liberty of a Tryal, how beneficial their Model would prove; offer upon misdemeanour to call in, and take back the Offenders Commission, with a Dehortation to exercise any more for the present; would have themselves not taken for absolute Ministers, but Assistants; they engage not to meddle with Administering the Sacraments, or other proper Ministerial Offices,] with many such fanciful things in their Plat-form; and yet the conceit of Inspiration, together with acquired Abilities was the cause of it. [We leave Christs Work with you, Churches -- the Spirit bid us do it; the Word and Spirit, and God himself is for us: my Sons and my Daughters shall Prophesie; hear this day what the Spirit saith unto the Churches: None must Preach by Notes, we love to drink from the Fountain (and yet they are for short work) strive not to speak beyond the breathings of the Spirit. Hear what the Spirit saith to the Churches in England, in this day of their Visitation.] And the Socinians come somewhat towards this Model; though [they deny Enthusiasms, Divine Miraculous Inspirations, or Prophetical Authority to be claimed by them; yet they allow a great liberty of Prophecyng, that any one may Interpret, who hath the gift of Revelation.]

Blake's Embassage from the Kings of the East, to his Highness Oliver Lord Protector. p. 45. p. 47.

p. 42.

In the Epistle. p. 11. & 23.

p. 58.

p. 61.

p. 70.

Cateches. Eccles. Poloniar. in Praefatione.

10. The Congregation, or People commonly called Considerers, had recourse to this, though as sparingly as any of the others; [They were very much taken up in studying the Book of Nature, saying, that alone is enough for all men, and

Trayte de la voye, &c. A Discourse of the way to the Kingdom.

- that the study of the Prophets lay therein. That
- p. 76. Consideration was the Royal way to the Kingdom.
- p. 80. They acknowledge the Trinity and Christs Incarnation, used the Sacrament and the Lords Prayer; mod-
- p. 52. 90, 100 dled not with Worldly or State Affairs, were thrifty
- p. 74. of their time; Married such as they loved upon
92. first sight, were against the inclosing the Holy Spirit
- p. 52. to any particular Sect of Men; looking on the Creed
- p. 4. 88. as a sufficient instrument of Union among all Chri-
- stians:] But Immediate Inspiration was owned
- p. 4. by them, [The Voice of God that I heard, said
- p. 6. unto me --- Immediately God himself opened me
- p. 50. by his Spirit, the way to the Kingdom resounding
- in my Heart. --- Monck Rogers being so taken up
- with God, as not to remember the words a man
- just spoke to him is highly commended, --- the Spi-
- p. 72. rit of Wisdom and Understanding hath appointed
- me to tell you --- and such lights as God infused
- p. 94. into any of their hearts, they thought themselves
- bound to communicate to others.]

Here are Competitours sufficient, that agree in one bottom, though they build different and contradictory Doctrines upon it; and all these (likely an hundred to one; and in this very Kingdom of late ten to one) being the far greater number are all against the Quakers: and therefore suppose the Scripture did not please me, which of these Pretenders must I give Credit to? The others whether old or late produce as good Proofs as T. E. can do; and if I favour one side where the Evidences are equal, I become partial, and hold the Faith with Respect of Persons. Do the Quakers say and witness their Inspirations? The others do the like with an equal confidence. Do they Experience it? The rest come not behind them. If their Refreshings perswade the Level-ler, and the late named Whore can use the same Topick, and the Ranter is as brisk as any. If

some

some Scriptures befriend their Fancy? the rest, and all Hereticks, and the Devil himself, do bait their Hooks with wrested parcels of it. In case then of different Revelations, to which must I adhere? Or shall I not suspend, untill a third Revelation do determine which side is in the right? Must we believe men meerly because they say so? Or are yea, yea, and a few Solemn looks, or wrings by the stand Evidences that the Spirit is secretly whispering? They lay no Obligation on us to trust them, rather than their Rivals. In their Words, Lives and Writings they seem at least Fallible, like other men. *Thomas Ellwood* must then produce better Evidences than the rest; otherwise we are Innocent. And he hath cut himself out work sufficient. 1. To prove that perpetual Inspiration is certainly promised by God to all Believers. 2. He must prove that all other pretenders do ly, in their claims. 3. That such as deny Immediate Revelation have no share thereof. 4. He must by some undoubted Evidences prove that his party are solely intrusted with this Ministrations, and when this is done, he must leave to us the power of Tryal, and the Liberty of Judgment. For if each must follow the Light, we are Innocent who do but follow our own Convictions; and our case is infinitely more safe: for all parties agree that the Light of Scriptures (by which we are guided) is Divine, but your new Light may prove false, or Darkness, for any assurance you can yet give us to the contrary.

There are all these Co-claimers, who both say and shew as much as Quakers, and so each single party are an equal ballance to them, much more all of them together do strangely out-weigh the Quakers next to youngest claims (unless the Rule be now inverted *verum quodcumque prius*, and

Christianity no Enthusiasm.

what is latest must necessarily be truest) which could only hold until a fresher Sect (suppose the *sweet Singers of Israel*, or any such pretty name) do start up and out-date the Quakers, but though all the other Competitors were in the wrong, that doth not infer T.E's. Friends to be in the right, for they may be equally mistaken with the others in the like Bottom; unless they can produce some indisputable Divine Amulet, or Preservative, which the others cannot. Nor can I find any solid Reason, why I should believe the *English*, and disbelieve the *Spanish* Alumbrados, when their Doctrines are much alike, and their Evidences are exactly equal. And further one of these (who can set as good a face on his cause, and use as brisk a confidence, and who excels *Thomas Ellwood*, as much as one of the two Witnesses in the Revelations exceeds the Witnesses in general) viz. *Lodowick Muggleton* from his supposed Spirit pronounceth a Sentence and a Curse upon the Quakers, [*Because I (saith he) have passed Sentence upon the Quakers, they shall never grow to have more Experience in Vision and Revelation, but shall wither.*] which Curse, from their *Proteus* like changing, the Disciples of *Muggleton* may conclude to have seized on them.

3d Q. Quib-
bles, p. 32.

Others that are Juniors or Co-temporary with the Quakers, from their Spirit Condemn the Quakers. So *Anna Trapnel*, [*Let them tell him* The cry of a Stone, p. 20. (*viz. Oliver*) *of his Sins, and tell him with Humility and tears, not as those deluded Spirits, that go running about the streets; and say, We have such Visions and Revelations, who come out with their great speeches of Vengeance, Judgment and Plagues; Oh, but thine that come from thee, thou givest them Humility, Meekness, Bowels, Tears*] [*Thou art called only a Form, they call themselves a Christ*]

Christ.] [Oh, some poor Creatures call themselves p. 50.
Christ, because of this Oneness with Christ -- when
thy sweet wine comes forth, then they bring in their
false Wine.] The Secretary of the Considerers p. 68.
[prayed God to preserve him, for ever having the Discourse of
Spirit of the Quakers] he had high thoughts of the way, &c.
their way at the first, till he [did discern the tracts p. 62.
of the evil Spirit that guided them:] several Instances
of which he enumerates, and saith, The Spirit of
Wisdom appointed him to tell those things [to
make them better advised in the choice of true ways p. 72:
and in the distinctions of Lights.] And I have
heard of a single Devoto, herded with none of the
former, with the greatest Confidence affirm, That
God had Revealed to her, that the Quakers would
leave their Errours and return to the Church and
Truth again.

But beyond these, because we in these King-
doms may be interested and partial, not passing
right judgment, the Illuminados in another Coun-
try (who not being engaged against ours deserve
more regard) do expressly declare the Quakers to
be Impostors; and I suppose their Opinions, in
other points of Religion to be more sound, in that
they deluded the Learned and useful John Amos
Comenius.

The late German Enthusiasts are the persons, *Hif. Revel. a-*
and their Condemnation of the Quakers I shall *dis. per J. A. C.*
transcribe from a worthy hand, my Circumstan- *1659. p. 189.*
stances not affording me as yet, a sight of the *In Dr. Spen-*
Book. [They tell the World that by how much the *cers vulgar*
nearer that great day of the Lord is, the more evi- *Prophecies.*
dently and familiarly doth he excite his Prophets. *p. 6, 7.*
and that they understand, the frequent possessions,
Witch-crafts, and fanatical Enthusiasms of the
Quakers; Satanicæ esse præstigijs, quibus opera
Dei obfuscare nituntur, ut olim James & Jam-
bræ Mosi resistere; so be the delusions of the De-

vil, whereby they endeavour to obscure the works of God, as James and Jambres withstood Moses of old.] all these Condemnations of the Quakers from the Spirit, should have force with them who acknowledged Revelations at this day.

What if the Quakers be more numerous than some others of the like Kidney. That is no Argument of Truth, else others would soon wrest it from them, as some places, so some times are more prepared for productions of Monsters than others; and the late unhappy times had piled up such Materials, that it was easy for the Quakers to arrive at that Height by starting up as the scum and froth of them all. *Montanus* spread his Poyson through *Phrygia*, *Donatus* through *Africa*, the *Messalians* through *Syria*, *Pamphylia*, &c. And *Arius* through the World. The *Familiists* *T. E's* Grandfathers, are next to gone, and I hope his Inspirations will run the same Fate and expire like theirs; and the Company called *Considerers* foretell your extinction, [*time shall make you of the number of things past.*]

Traite de la
Voye Au
Royaume.
p. 18.

CHAP. VII.

Concerning their own contradictory, different and designed Revelations.

Vould a man be tamely satisfied, with *Keiths* Confutation, that [*the Enthusiasts, against whom Luther wrote, were not true*

En-

Enthusiasts, as the Apostles were, but such as under a pretence of Enthusiasm both taught and practised evil things, and baffle each in the former list thereby, he must allow me with equal reason, to turn it upon themselves, that [*Quakers are not right Enthusiasts as the Apostles were.*] For it confutes themselves as much as others: and is a Conviction on either hand equal with [*mentiris Bellarmine.*] But supposing my temper or other motives incline me to overlook the rest, and become favourable to T. E's. Friends, so as to Fancy or Wish that they really have what they pretend; my next Inquiry is to whom must I turn? to the Conforming or Non-conforming Quakers? to some single teachers, or to the Body of *Antient Friends*, and how can I infallibly know where that supposed Body lodgeth? or, who are the Members of it? or when these little talkative Oracles speak by Inspiration, and when by their own *afflatus*? I would have a Reasonable Religion understand what to believe, do and pray, and then proceed accordingly; but if the Spirit that guides be inshrined in such a Body, against which so many prejudices lie, the case of those Souls is very sad, whose Directions flow from so foul a Fountain.

That they do not always act by Inspiration, we Im. Rev. p. have a full Confession [*not as if in every thing we* 30.

did act, think, speak or write infallibly: --- nor as if in nothing we could act in a disjunction from the Spirit; for we do freely acknowledge we are capable to run out, and both think, speak, write and do things that are not only not infallible, but may be wrong and false. Only what is done -- in conjunction with the Spirit of God, and in his Immediate manifestation and co-operation in us, is infallible.]

And elsewhere he makes the like acknowledgment [*we are conscious to our selves that both in speaking and writing, it is possible for us in some*

Q. no Popery, p. 33.

Christianity no Enthusiasm.

measure, more or less, to decline from those infallible leadings, and consequently both to speak and write in a mixture.] How can I then infallibly know when the Conjunction is? or be able in that mixture, to separate the Divine from the Humane? or to know the Prophet from the man? it may prove an Opposition or side Aspect, when I expected a Conjunction, I may take him to be inspired when he writes of himself, and his Wine may have a mixture of Water, if not Poyson: If one Chapter or Section be writ in Conjunction, and another not, he must both make an unequal Yoking, and also affront the Spirit in not distinguishing [*this I received from above, this I invented of my self:*] he also deludeth others, who in such mixtures do wrong on one hand, they in swallowing the whole as Divine, we in rejecting the whole as worse than Humane. Let him acquaint by some marks which parts are so, and so; that we may pay our respects accordingly. Their manner also of wording the Receipt, as [*I find it with me, I find it in my heart, I find it rising up in me, &c.*] Look more like an Answer from Pythia, which ascended up from the Feet unto the Breast, then Divine Inspiration, which is an illapse, or influx from Heaven. We are told [*that the*

Im Revel. p.
118, 189.

Children of God do infallibly know one another, and hence have Unity, Peace and Concord one with another.] If this be true, Quakers will scarce pass for Gods Children; for among themselves they are as much distant, as the Poles, and as other Sects crumbled the Anabaptists into 70, and the Familists into very many; among the rest into those of Caps his Order; so there are Quakers of the Hat, the prevailing party of the Foxonian Order, and the Marmerers under the Banner of George Bishop and his associates.

Their mutual Carriages are unlike those of inspired

inspired men, and he who believes their Witnessings must swallow contradictions, they set Spirit against Spirit, the same against it self, and that bad Language which they first poured on others, is now bestowed on their own dissenters. Their Contradictions, Carriages and Expressions, are smartly exposed in three little Tracts, which make unnecessary any large account thereof here: only I shall observe some in prosecution of their Inspirations, and digest them into what Order so much Variety and confusion will permit.

The Quakers Quibbles in 3 parts.

1. We shall consider their Contradictions, or Differences in Doctrine.

2. Their Carriages therein, and means of convincing one another.

3. Consider the debate about the Hat, and their Canons so far as Inspiration is concern'd.

4. Present other matters, that are subservient thereto.

1. Their Contradictions and Differences in Doctrine. To begin with *T. Ellwood's Tutor*, who

[in a Book which he wrote from the Lord] produceth twice or thrice, *Joel 2. 28.* for his purpose, wherein are mentioned, Visions, Dreams and Prophecies, and yet he denyeth or minceth their having any of them. For Visions and Dreams he avoids them [nor Dreams and Visions upon the imagination in the night season, nor yet by Trances, so called, which is by a cessation of the exercise of all the outward Senses:] and for the other he denyeth the necessity thereof, as [signifying, foreseeing or foretelling things to come:] but the rest do not digest such Doctrine. *Will. Shewin* outgoes *St. Paul* ten years [I knew a man twenty four years ago who had Heavenly Sights, and Revelations and Raptures into the Third Heaven, and heard and saw things unutterable; and all before his Conversion and Regeneration] (strange Doctrine indeed, an

Universal Grace. p. 6.

Im. Rev. p. 7.

p. 2.

The true Christians Faith and Experience, *p. 130.*
unclean

p. 129, 131. unclean thing to enter into the Third or Highest Heaven, he names their Visions also. *Smiths* In her Letter. Wife had a Vision, signifying to her, her Husbands Death, which brought her into the *Stillness*. They

Some Prin- also challenge Prophecies, [*Sons and Daughters* ciples, p. 26. *do Prophecy in our age, as formerly among the* NobleSalu- *Apostles.*] [*The Lord raised up many Servants* tation, p. 7. *and Prophets.*] but least Prophecy should not be taken in the proper sense, for foretelling, they

Some Prin- speak out to that purpose, [*it (to wit the light) will* ciples, p. 18. *shew you things to come*] *faith Fox* [*Naylor of-* Preface to *ten Prophesied, as of things which we have seen* living Faith. *come to pass.*] [*The Spiritual, through the Spirit* The Glory of the true of Prophecy, *see when Bells, Hourglasses, Pulpits,* Church. p. *&c. shall be no more adored.*]

27. *Thomas Ellwood* seems to limit his Inspirations to such as are recorded in Scripture, *Keith* enlargeth them to all Humane concerns, as

p. 237. [*eating, going, &c. which are not in Scripture particularly; no, not so much as by consequence*] *Th.*

Im. Rev. p. 6. *Ellwood* is for the Immediate Teachings of the Spirit, without any help from Humane Learning towards the understanding of the Bible, others

p. 219. are more Wise, do not [*exclude and shut out the* Im. Rev. p. *Service and usefulness of all means, and Instru-* 39. *ments whatsoever, whether Books or Men;*] and a-

Winding sh. nother as freely acknowledgeth [*we cannot call it* for contro. *our faith or knowledge, till quickned to it, by that* ended. p. 4. *eternal Spirit, he is mediately, or he is Immediately,*]

but here lieth the Fallacy, it is Immediate, though with means, with, and without, are all one. [*such*

Im. Rev. p. *a way of Communication, though it be through a* 42. *means, yet this hinders it not in a true sense to be*

Immediate.] to palliate this Paradox the better, we are informed that Dreams and night Visions (those secret ways whereby God did communi-

Idem. p. 17. *cate his mind)* [*were but very shadowy and remote, and rather Mediate than Immediate*] and if this liberty

liberty of confounding be thus used, they may pass for Prophets when they please, *Keith* allows p. 162. the Disciples to learn something from Christ. *Thomas Ellwood* makes the Spirit to confer all the knowledge, so that Christs words were unintelligible, a meer gibberish or Jargon. *Thomas Ellwood* makes the whole Scripture Revealed or conveyed by Immediate Revelation, and what is not so renewed is not understood. *Keith* is far more prudent, [I grant that the History, or Historical part of the Scriptures is not conveyed unto us (nor unto any ordinarily) by Immediate Revelation.] Now the Gospels are undoubtedly winding sh. Histories of Christ, what he was, said, did and suffered. Mr. *Pen* calls one of them [Johns History] and the rest deserve that name as much, so that they receive not the Gospels by Immediate Revelation. And the whole Bible is transmitted to us as matter of History, wherein such Commands, Promises, &c. are comprized. And this concession of *Keiths* pulls down *Ellwoods* whole Fabrick. *T. Ellwood* doth strangely interfere with himself, he makes Tongues necessary to Preach to all Nations, and yet confesseth it might be done by an Interpreter; oft takes Notice of our owning the assistance of the Spirit, and yet cries out not a word of the Spirit of God, but Humane Learning all in all, he makes knowledge to be both the cause and the effect, being strangely blundered to make out their Apostolical Inspirations, without the Testimonials thereof, Miracles and Tongues. Lastly he makes the Gospel in all Ages revealed in some degree or other, which he anon retracts, Revealed in the first ages of Christianity, and then brings on a long night of thick darkness, and a general Apostacy.

Others of them are not more Harmonious [it Naylors living was never his (to wit Christs) Faith to sue, con- Faith, p. 7. tend,

Shield of the *tend, &c.*] [we sue no man at the Law, but are Truth, p. 3. *sued by them:*] but Thomas Ellwood is differently minded [in civil cases it is no injustice for a man to recover his due by Law] going to War is by some Condemned, [Wars belonged to the Jewish Administration, which had its end.] [Quakers deny that it is Lawful for Christians to fight and kill one another in fighting.] Others of them have both allowed and followed Wars, and [John Thompson owned by others as a Quaker, was Master of a Ship, fought stoutly and killed many of the Dutch:] one while they were against all forms, [Christ is the end of outward forms, Paul brought the Saints off from things that are seen, and water is seen, and its Baptism] but now they are hugely formal. [Godliness is not manifested without a form — in thy Holy form of Godliness, led into by the power.] [Justification by that Righteousness which Christ fulfilled for us wholly without us, was one while esteemed a Doctrine of Devils, his satisfaction counted irreligious and irrational, that he fulfilled the Law only as our pattern, and that Justification is by works] but the horridness thereof is now mollified [The Spirit, the Life, the Blood of the Lord Jesus justifieth.] [Justification, and the things accompanying it, are the benefits of Christ's death.] The same person renounceth [all merit, and debt strictly taken, defines justification as it hath respect to what Jesus did and suffered for us without us, &c. The procuring cause being Christ alone, who became the expiatory Sacrifice and Propitiation unto God for our Sins.] Shewen dawbs it over by affixing an ill Doctrine on us [that Christ's Sanctification without us, is imputed to a man whilst un sanctified:] which is not so bad as his own being taken into the third Heaven, when unregenerate.

Fox at sometimes calls the Scripture a Rule

[the

[the Scriptures shall buffet you about, and you shall be whipped about with the Rule.] Keith calls it [a compleat external secondary Rule] Mr. Pen-
saith [the Scripture is much like to the shadow of the true Rule, &c.] a very great Honour do they advance it to, to be much like the Shadow, but not the Substance, nor the shadow. T. Ellwood daubs, will allow it to be [profitable] and so are Tullyes Offices, but not to be [a perfect and sufficient Rule in order to Salvation] and yet he hath nothing Revealed, but what is in Scripture; so that if this be not sufficient, the Repitition thereof must be as defective, and having no new Essentials of Religion, lesser than Inspiration, might convey the others, but at the last their kindness allows the Scripture to be a Rule in Cursing and Railing, [let it suffice that we give no harder names than the Scripture by Rule allows.] With full mouth they declaim against Judicial swearing, and yet for interest they can take an Oath; some of them would have no Creeds nor Catechisms, others compose such things.

Epist. to G.W.
Divin. of
Christ.
Q. no Pope,
p. 24.
in 3d. Quib.
p. 36.

p. 241.

Hicks 3d Di-
alogue. p. 40.

They are much intangled when to Date that Apostacy of Christianity which they fancy: Some make it to come before miraculous gifts ceased, just upon the Apostles death. So Joseph Frice
[Since the Apostles days there hath been a great Apostacy, and a true Church of Christ could not be found] during all which time [the true Church hath been in a Wilderessed Estate] [Christ had not a Visible Church in the World] saith Farnsworth: and yet they quote broken sayings of the Ancients, who were within the Apostacy: others of them do qualify the severity of the former [the Church of Christ was glorious the first hundred years after his Manifestation in the Flesh:] and Keith more enlargeth the purity of the Church

In Mr. Fen-
ner, p. 116.
Fiery darts,
p. 26.

G.W. and G.
F. reply at
Cambridge.
Gag for the
Q. p. 5.
Howgils
Glory of the
Church. p. 6.

[the

Q. no Pope-ry. p. 69. Spirit of the Hat, p. 2. [the Testimony of Antiquity in the purest times -- especially the three or four first Centuries.] which at length they retort home [concerning the great Apostasy in this day] among themselves.

In 3d. Quib p. 36. G. Whitehead durst one while write [That which was spoken from the Spirit of truth in any, is of as Great Authority as the Scriptures --- and Greater, &c.] Which being odious to all good minds, he declares confidently the contrary; as if our observations were as stupid, as his Conscience [nor did we ever prefer our Books before the Bible --- but do prefer the Bible before all other Books extant in the World] one while man must be thow'd because God is so, anon the Hat must not be put off to man, that must be reserved to God alone, as a necessary piece of his Worship. These and many such are the crooked ways, and interfering paths wherein their private Spirit is bewildred.

Spirit of the Hat, p. 25. 2. Having taken an Essay of their different Doctrines, it will be pleasant to consider their Carriages in such oppositions; and the means they have of convincing one another, for allowing no outward Rule, whereby they should be concluded, Spirit is opposed to Spirit; and the boldest Face, or the best Lungs, or the strongest Interest doth carry it: and should I say I wrote this tract by Inspiration, upon their Principles, they could not confute me, and every one having the Light within, the comparatively small number of the Quakers argues them to be in the wrong.

Mr. Jenner, p. 86. When differences arise among them, they esteem the dissenters to be cheats, the Woman at Dublin [condemned their old Light, producing a span new one of her own; the rest were displeased, saying, she was a false Prophetess; but she still maintained that her Light came immediately from God.] Living Stone to the Dissenters, made this Rejoynder

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III

Rejoynder [you are led by a private Spirit, though 3d. Quibble. you pretend it to be Universal, here is a deceit-ful whining Spirit,] rarely confuted; for the other upon their Principles may better call Living-stones, a private deceitful whining Spirit. [I declare in the name of all the right Quakers in the world] it seems he knows all their Hearts and Principles, but how must we do that? what is the Barmark of a right Quaker? can any of them be in the wrong? or is their perfection gone? or is [There and Then the pure Language,] the badge of a right one, as Thomas Raddayer would have it. The former Author calls anothers dissent very prettily. [Imaginations and Whimsses] And I can as cheaply and Inspiredly call his and theirs, all by the same phrases. Keith in a publick dispute attempted to prove that Pen speaks by Immediate Inspiration, and yet others say [he is a heady, rash young man, we take no notice what he saith--] and Luddington looks upon him as not Catechized enough. [I would rather have compared him to Apollos, and wishing him a little more fully instructed in the ends of Christs Life and Death--] Gotherson Alarums them all to purpose, saying [That wicked men are crept in among them, as Judas among the Apostles; calls their Spirit a blind ignis fatuus; that they are led by Imaginations, Lusts and Fancies. It is not as Roger Crab, William Smith, and John Dunck surmise -- the head of the Serpent is too powerful in Roger Crab and his followers.] With such like severity. And no question but Crab could make the like reply, and Smiths Works are since Printed, as Living Divine Testimonies, but whom must I trust, when such as these can pass for Inspirations and Confutations of them? 'tis usual to call one another Antichrist, Ranters, Scotch-men, Taylors, or what will look illfavouredly,

Pens answer to Faldo, p. 53.

Hicks 2d. Dialogue, p. 12.

Tyrant. & Hippo. detected, p. 16.

Hicks 3d. Dialogue, in the Preface.

Q. is Paganism, p. 5, 6.

Mr. Jenner, p. 177, 178, 179.

Tyran. and
Hipo. detec.
p. 39—42.
Spirit of the
Hat, p. 35.

Spirit of the
Hat, p. 30. 31.

Tyran. and
Hipo. detec.
ted, p. 22.

Spirit of the
Hat, p. 33.

Tyran, p. 20.

redly John Swinton wrote a Paper, in [the express motion of God, who justified him in every tittle of it after:] this he retracted and denyed the Spirit in which it was Writ, saying [it was fit for the fire, and was done in an hour of Temptation and Weakness] the Account is large, and deserves reading; but what evidence had he, he was in the right after retracting, more than when asserting? and if he for four or five years together took the Spirit of Delusion for the Spirit of God, they can give no security but it is the same Errour that still enthralls them, contradictory partyes dare both use the name of the Lord [John Osgoods Marriage with R. T. was well approved of, the Elder Rebeckah Travers and J. O. declared it to be of the Lord. John Bolton with two or three more opposed its passing in the name of the Lord, unless he would give Testimony against the Hat Spirit.] The like difference there was about the Marriage of M. B. one part [declared positively from the Lord that it was to pass, Briggs told the Opposers that they opposed the mind of the Lord, when as the good man knew not so much as the persons he spake of, the other part greatly opposed it under the same pretence] setting the Lord against the Lord.

John Whitehead wrote a Letter in the name of the Lord, Geo. Fox blotted out a line or more, altering it to a quite contrary sense, without any liberty from Whitehead so to do; by which both the Spirit of God and the Writer were belyed, and yet others of them justified that alteration. Never did any in such a manner debase and prostitute sacred Inspiration, as these Controulers, and Correctors of the Spirit do.

But as the Romish infallibility is by some shrunk into an Indefectibility, so that of the Quakers keeps a somewhat like pace. Whiteheads Spirit

rit offers it self [willing to receive Information] 3 Quib. p. 49, and in a Letter I have from a leading Quaker, he thus write on behalf of Keith [that if he have held any thing contrary to the Testimony of Holy Scriptures, and sound Christian experience, he will be willing to hear and be convinced by a sober Christian demonstration:] they either have no Inspiration, or its impression is very weak, for if it was real, it would assure it self both to them and others, and leave no such place for second thoughts and demurrings. Pen saith [we ascribe not Infallibility to men, but to the Grace of God, and to men so far as they are led by it; for that it certainly teacheth what it doth teach:] an acute invention, so he certainly writeth what he doth write; and I am as good an Infalible as he is: but this only covers and doth not cure, for still the Quæry recurs, how can I be infallibly assured, that such a person is led by Gods Grace or not, he also calls it [being assured of what a Christian ought not to make a doubt of:]—but Certainty is capable of degrees, and there is a vast difference between actual certainty, and absolute Infallibility.

But it is well we have got Company, other Professions are to be guided by Inspiration, [all Acts of Parliament are to be made and received from God.] [Magistrates must make Laws by Gods Spirit,] but not only Lawyers, but Physicians also instead of Curing these Enthusiasms, are themselves to turn Inspirado's. [He reads Hypocrates, Galen, and other Writers concerning Medicine, and so he thinks hereby to become a Physician, &c. Whiles their hands are out from the Light of Christ which gives ability] Dr: Gray thus pretended Revelation for the Secrets of Physick, whereas it was one Mrs. Slack of Islington who inspired him, and made him pay saunce for it. Paracelsus would I have

A just rebuke to 22 Divines, p. 22.

P. 7.

Whitehead at Cambr. p. 10. and Gag for Q. p. 4. Ann Pearsons warning to Judges, p. 7. Im. Rev. p. 69.

The Q. Spiritual Court p. 39, 40.

Dr. Charltons
Ternary of
Paradoxes.

have been a good Physician for them, or *Helmont* who at length obtained a Vision of his Soul, being a [*pellucid transparent Substance.*] If *Hermolani* *Barbarus* had had this Light, he needed not to have gone to the Fiend to know the meaning of *Aristotles* *Entelechy*.

Spirit of the
Hat, p. 9.

Tyrann. and
Hypo. detec.
p. 33.

Idem. p. 67.

3. Consider the debate about the Hat, and their Canons, so far as Inspiration is concerned, whether the Hat should be put off or no in Prayer, hath caused great heats among them; they who act consentaneously to their first Principles, would have it left to the Spirits motions: The rest, who set up a Tyranny will have it off, as matter of Decency, as significative that the Veil is taken from their Heart, as expressive Honour to God, &c. The thing I debate not, but the Consistency of it with their Doctrines, their Mournful *Gildas* makes a sad Narrative of [*what was made known, and manifested in him, concerning the great Apostacy*] to wit, among themselves, to such a height was it carried, that to keep on the Hat, was a forfeiting of their Priviledges. *Perror* declared, [*I have received by express Commandment from the Lord God of Heaven, in the day of my Captivity in Rome. viz, To bear a sure Testimony against the Customs, and Traditions of the taking off of the Hat by men, when they go to Pray to God, the which they never had by Commandment from God.*] And yet this Revelation is thrown by as a Delusion. *Fox* and the ruling party, having determined the Contrary, but it is hence Evident, that men may take that for Inspiration which is not so, even among Quakers as well as other men. And *Ben. Furley* wrote a large Letter, to shew that such imposing, is contrary to the Freedom, or Motion of the Spirit of Life; and the thing Begot much confusion, some taking their Hats off at wrong times, &c. How can I know which are the

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the right Quakers, the Hat-men, or the others? Spirit of the
or should not I believe the Revelations of the weak Flat, p. 32.
side, rather than the Arts and Tyranny of the
stronger?

But the most unparallel'd Usurpation, and Printed at
Lordliness, consists in their Canons, or the Te- the end of
stimony from the Brethren, which are a direct this Tract.
Receding from their first Principles. But experi-
encing the Light in every one, to be the way to
destroy all Government and Order; they Mint a
pretty thing, called the *Light of the Body*, in
which the dispersed Light is concentred, and to
which it must be accountable; we shall first con-
sider the making and entertainment of this Testi-
mony, and then some of the matter of it.

The makers thereof declare that [*through the* In the Pre-
Lord's good hand being met together — were amble.
through the Operation of the Spirit of Truth, as
God hath put it into our Hearts. — Art. 1. *The*
Lord giving us to see — being thereto encour-
aged by the Lord, whose Presence is with us, &c.] *Faldo's Ap-*
Which imply that Testimony to be drawn up by pendix, p. 2.
Inspiration. Mr. Pen calls them [*inoffensive,*
easy Christian and necessary Resolves,] which sinks
them far below Revelation. But G. Bishop (who de-
serves as much credit as any of the party) wrote
a large Letter in Opposition to that Testimony
[*having considered their Paper in the Spirit of*
Truth, he was moved of the Lord to let them In Tyran.
know, &c.] and upon their first Principles he pro- and Hypo.
ceedeth, shaking down what the others later Mo- detect. p. 34.
del had erected, but Gods Spirit is opposed to
himself, and in such Wicked Debates, what side
must an Inquirer joyn unto? or what undoubted
security can one party give of their having the
Spirit more than the other? it being in both alike
Invisible, and neither submitting to an outward
Rule, nor giving outward proofs.

They enjoin them [to be read in their several meetings and kept as a Testimony.] So W. D. sent his Papers [to be read in the fear of the Lord, in the Holy Assemblies of the Church of the first Born] an insolent Act to impose their Motions on others who are equally taught by God, their notion of [the Body of Friends, of good and ancient Friends, the Witness of God in Friends, the Judgment of the Spirit of Christ in his People, good and serious, faithful and sound friends, the Universal Spirit of Truth, &c.] are such canting ways of enslaving Souls, that they exceed both implicate Faith, and all the Intrigues of the Conclave: this being their new Maxime and Infallible Rule [that the Spirit of the Hat, p. 21. Body will have a true sence, feeling and understanding of Motions, Visions, Revelations, Doctrines, &c. and therefore safest to make her my Touchstone in all things relating to God.] But what signifieth the Light in every man, or Immediate Revelation? they are wholly useless upon these Principles; for if my Revelations must be tried by the Body, what must I be guided by in the Interim, till their approbation be sent in a Cloak-bag from London? but who are this Body? how many members go to constitute it? Where is it deposited? In what place lodged? whence have they this Authority? or, how can I infallibly know when they proceed upon Inspiration? are they turned into Body, who were all Spirit? Thomas Ellwood is a Non-conforming Brother, (as he states things, but to have such a power over others, requireth a being deputed thereto, as Bishop well urged, but especially the trying Divine motions in that manner, requires the highest degree of Inspiration and Authority from God. Never did any turn Revelation into a craft so much before, the Body to be sensible of Visions, &c. Where is this Body? one in every County? or the Universal

verfal one at London? ſuch a Representative, mankind never heard of. The Apoſtles at the Council, *Acts 15.* received their outward information from *Paul* and *Barnabas*, and ſo proceeded; but for a Body of Friends to underſtand the motions of all the Members, makes ſuch a triſling, prodigious ſuperſælation of Revelations, as cannot be imagined, ſuppoſe the number of Quakers to be 20000. each Believer of theſe hath Scripture renewed, hath expository Inſpirations on it, beſides all that concern civil Life, as eating, drinking, marrying, &c. Now what Body beſides its own particular ones, can poſſibly without omnſciency, have a feeling of thoſe Viſions daily conferred upon each of that 20000? and if a man cannot obey his own motions till Freinds have approved, his Condition is endleſſly perplexed, the Saints in Heaven by a repercuſſion, or Speculum hearing their Votaries on earth, is nothing ſo intangling as the Univerſal Spirits communicating all the Revelations to the Body. But this expedient have they hit upon to keep private Revelations in ſubjection, a pack of Gypſies, or *Pluto's* Court, may wiſh for ſuch Intelligence; but the Chriſtian World, the Pope himſelf, and the Saints above, are yet Strangers to this new way of Communication. But ſuppoſing his Body be not capable of being the Rendezvous of all Revelations, but be intruſted with [*a diſcerning Spirit, to diſcover what comes from the true Light in any.*] They ought to produce ſome deputation from thoſe they repreſent, and certain proofs that they cannot be Miſtaken, in this ſnuffing of Lights, and ſmelling of Opiniors, as they ſhould firſt prove to us, that they have Revelations before they require our belief; the ſame they ſhould make out to their Freinds, that the Light in the one is darkneſs if the other call it ſo; but how can I juſtify my ſubjection to the

Body, when contrary to my inward Light? is not my Light as certain to me, as theirs to them? and more certain than theirs can be to me? or am not I more assured of my own feelings, than I can be of anothers Relations? doth the Spirit jest with me in Discoveries, and is he in earnest with them? if the Body judg me, what must judg the Body? or is it so high a Tribunal, that there is no appeal from it? had God intrusted the Body with so vast a Power, as legitimating Motions, he would have provided we should have known what and where that body always is, when it determineth duly, and all other requisits to the submitting my sensations to their Decisions? If I write a thing by the Spirit and then submit that to the Judgment of the Body, I shew contempt to God, and blindness of Obedience, nor can I expect God should Reveal himself to me, when I submit his conveyings to anothers Corrections, one Infal-
 lible hath not power over another Infal-
 lible, nor doth the truth of my Inspiration depend upon having others of my Judgment. It is the Impres-
 sion from God, and not anothers acceptation which is my security, for certainly I must know my own Receipts, better than I can do either those or the fidelity of another, but if twenty single ones be not infallible, those twenty when collect-
 ed into one body, cannot make up one infallible, nor can I be satisfyed that the Light in the body is more upright, than when dispersed in the mem-
 bers, these proceed according to their supposed Receipts; the others in lycensing thereof proceed by Art and Interest, and if one part of the Body be lyable to mistakes, why not the other? but they have made a good advance, by removing the Light from the Members into the Body, the next step conveys it into *one Infalible Head*, and they

they may pass for good Catholicks of a new Order.

Man and Forms used to be cryed down, but Canon 1.

now the Ruling part are zealous for them to support their own grandeur. Opposers *[are to be kept under with the Power of God, being without, they ought not to be Judges in the Church, being joyned in one with Heathens and Infidels. The Church hath Power without the assent of such as dissent, to determine, &c.]* Mr. Pen may retract his Book of Liberty of Conscience, none are to enjoy it but the Foxonian party, for to that purpose Fox spoke in a selected great Assembly *[though many Friends have Writ for Liberty of Conscience, I never liked the Word, it is not a good Word, no Liberty to the Presbyterians, no Liberty to the Papists, no Liberty to the Independants, no Liberty to the Baptists, &c. Liberty is to be only in the Truth, and saith he, No Liberty out of the Power.]*

The Spirit
of the Hat,
p. 41.

Their Viewing Books before Printing, argues their Distrust, and Confusion among Pretenders, Canon 5. and is Destructive of their main Principles. For my Inspiration ought not to be Licensed, or Suppressed at anothers suggestion. We have no Certificate that *T. Ellwoods* Book was allowed by the Body, and some parts of it breath not their Air: would they declare what Books they own, and what Authors are Spurious, it might be an Act of Justice and Charity to their Profelytes; but then the procedure in Condemning what came from the Lord, would be ominous to their whole Platform.

Their setting up a Ministry is an Eclipsing, if not Extinguishing the Light and Inspiration in each Believer, for their Genuine Consequent is, That both Scriptures and Ministers are uselefs; and herein they are sadly divided, *George Bishop* as moved of the Lord declares against a Ministry

Tyran. &
Hyp. p. 35.

Canon 6.

Canon. 7.

Im. Rev. p.
& 15.

In the Ro-
mish Horse-
teach,

[The Spirit of the Lord in this day, and in the days of the Apostles, bears not the same proportion: Then were Apostles, Pastors, Teachers, Elders, &c. But in this day the Spirit it self is Pastor, Teacher, Elder, &c. So that if the Spirit move any to declare or speak, that is the Apostle, Teacher, Elder, &c. I know no Pastor, Teacher, Elder, &c. But as I find moving in any to any of these things.] The eleven Brethren from the Lord, defend a stated Ministry, condemning [those that would limit the Lord to speak without Instruments, or by what Instruments they list; rejecting the Counsel of the Wisemen, and the Testimony of the Prophets, that doing down the Ministry is a laying wast the Heritage of the Lord, &c.] Keish attempts a reconciliation of these differences [that their Ministry will always be dear and comfortable to us, but not absolutely necessary, being come to a Teacher, even the Spirit of Jesus, &c.] but leaning to the Non-conforming side, But how can the single Teachers be Inspired or be Infallible, when the Body doth supervise and Correct that which they believe to be God's Spirit? or if the Body be sensible of the Motions of Friends, why hath it not a Prophetick glimpse of the Books and designs of Enemies? but this setting up a Ministry and Canons is a receding from their first claims, and is inconsistent with T. E's Inspiration in each Believer.

4. There are various other matters related to these, by which we may gather their regard to Revelation; they obey when no Inspiration is named, supposing a man to be habitually Inspired. To set down for the rareness thereof one *Extravagant* of George Fox, which can scarce be paralleled at Rome, the Fiyars Case was not so peremptory,

All

All Friends every where, on your Signs set not up the Image, or Likeness of any Creature in Heaven or in Earth, but by the Power of the Lord, keep down all the makers of such things, for the Ground of them is from the Heathen. But set up a Bed-staff, Fire-shovel, Saw, Fork, Compasses, Andirons, Harrow, Plough, or any such thing. And Friends every where admonish one another, Young and Old ; that ye do not run after the Worlds Fashions, which are invented and set up by the vain and light mind ; which if ye do, how can ye Judge the World for such things ? Away with your skimming-dish Hats, and your unnecessary Buttons on your Cloaks and Coats, and on the tops of your shoulders behind, and on your sleeves : Away with your long Slit-peaks behind on the skirts of your Waistcoats, and short sleeves, punishing your shoulders so as you cannot have the use of your arms. Away with your short black aprons, and some having none : Away with your Vizards, whereby you are not distinguished from bad Women, and your bare-necks, and your great needless flying Scarfs like Colours on your backs. And so set not up, nor put on that which you did once with the Light Condemn ; but in all things be plain, that you may
adorn

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adorn the truth of the Gospel of Christ, and Judg the World, and keep in that which is comely and decent.

George Fox.

Tyran. and
Hyp. detect.
p. II.

Spirit of the
Hat, p. 42.

Spirit of the
Hat, p. 42.

Tyran. and
Hypo. p. 18.

Spirit of the
Hat, p. 27.

Tyran. p. 19.

Wherein he supposeth that Bed-staffs, Fire-shovels, &c. are none of Gods Creatures, when Art hath passed over things they are no part of his Workmanship. His injunctions for Habits are very Magisterial. [*A Maid having a slit in her Wastcoat skirt behind, was commanded, in Obedience to the injunction above, to sew it up; her reply was, She saw no evil in it; and James Claypool like a Primitive Quaker, said, She should first see the Evil of it in her self, before she judged it, and not (saith he) because we say it, but for these words he was forced to acknowledg his Error, though in private he confess it is no Error;*] but others obeyed this, uninspired Injunction. Fox gave out a paper, that [*his Marriage was a figure of the Marriage between Christ and his Church, and was above the state of Adam in his Innocency, in the State of the second Adam who never fell.*] but it was so ill resented, that the Inspired mans Paper was called in again, and so was Eccles his explication of his Blasphemous words about Fox, suppressed. The Horrid words were these [*— it was said of Christ that he was in the World, and the World was made by him, and the World knew him not: so it may be said of this true Prophet (Fox) whom John said he was not—*] and at another time [*Blessed be the man that came out of the North, Blessed be the Womb --- and Paps ---*] Jo. Coal Dsifies him, [*Dear Geo. Fox who art the Father of many Nations, whose Life hath reach-*

reached through us thy Children even to the Isles as far off (viz. Barbadoes) to the begetting of many again to a lively Hope, for which Generations to come shall call thee Blessed, whose Being and Habitation is in the Power of the Highest, in which thou Rules and Governs in Righteousness, and thy Kingdom is Established in Peace, and the Encrease thereof is without End.] A Letter of such Blasphemy as is not to be parallel'd, unless it be in that of

Joan. Baptistaeatum Spiritus, presented to Pope Innocent the Tenth, in allusion to his name *Pamphilio*, but this Letter of Coal, though later in date, is placed first in the Quakers Registry, that may well be applyed to them, Rev. 13. 1. [upon his Heads the name of Blasphemy] and lest Fox should only be adored, Naylor is highly advanced by R.T.I suppose *Rebeckah Travers* [as one redeemed out of the earth, in the Heavenly was his dwelling, being Holy, Harmless, Undeiled, that he appeared in this great City, in the power of an endless Life, to gather us unto God—] and yet by good intentions, or figurative expressions, 'tis frequent to defend such Abominations, the said R. Travers declared, [that if she had a motion from the Lord as she Believed, yet if Fox did not own it to be so, she should deny it;] a most insolent denying God, and making another Master of her Revelations. Newton did thus, took the Oath of Allegiance notwithstanding his Vision, but what Sin is it to deny or suppress ones own, and submit to anothers Inspiration? the Prophet that went to *Bethel* dyed for this, for Revelations must be rescinded in the same way as conveyed, what is inwardly injoynd must be as inwardly prohibited: the Spirits of the Prophets, being subject to the Prophets concerns, but the time of speaking, that the impulse was not so violent, but it might be restrained till others had done speaking, or if it should

concern

In Fowles Hist. of Popish Treas. p. 37.

Tyran. p. 53.

Preface to the possession of the living Faith.

Tyran. p. 45.

concern Tryal, then the Prophets, owned for such by Divine Attestations, might approve and Recommend others; but a denying my Motions at anothers pleasure is a contemning my Inspirer, or believing my own Light, how can I submit to another. And when a Quaker changeth, doth he believe himself to be more Infallible at one time, than at another? or to be more Infallible then another man? and when one of their Revelation is Rescinded, as that of Swintons, it is not done by Command from God, but by a Confession of their own Mistakes. One Scripture Revelation no where offers to lessen or Invalidate another Scripture Revelation: But the Quakers make sleight account of them, so that it cannot be the same Spirit. Thus Mr. Pen. claims Revelation against the Sacraments [*testify's by the same Spirit, by which Paul Renounced Circumcision, that they are to be Rejected.*] And others deny and sadly Juggle about them: they are much fall'n away from their former Principles and Demeanors: what security have we how far they will go, or where they will stand and fix? and in case of Difference between themselves or the Scriptures, what must decide it? or by what do they try the Motions of their Spirit? or why may not their Immediate Revelations alter as well as their Doctrines? what marks have we to know when they speak or Write by Inspiration? when at their own Motion? or what Reason have we to believe them when they will trust the Revelation of none of their Competitours? when their Pretences differ [*we have no new Revelations saith T.E.*] we have, saith Keith [*what Evil is this? or rather is it not a blessed Dispensation?*] Whether must carry it? or must the latter be corrected by the former? and if the Scripture be not the Judge, by what must the Debate about Revelation

Hicks 3. Dial.
p. 65.

Imme. Rev.
p. 223.

lation be ended? by the Spirit? That is the thing in Question, and you must first prove you have it, before you can prove any thing by it. Though we should think Immediate Teachings needful; we cannot thence Infer them. But if God had so conveyed himself, he would have so ordered, that all his Communications should have exactly agreed, and have told us with whom we should find them.

Whether may not Quakerism be improved? another come and Super-reform the Elders as they have done the Hat-men? [*The Quaker Woman at Mr. Jenner Dublin cried up her span new light, which the rest* p. 86.

bad never seen nor heard of, and cried down their old lights as darkness, pretending to have hers Immediately.] And 'tis hard to discover, how upon

their principles they can confute her Rationally.

sometimes they stop the Mouths of such, as offer to speak in the name of the Lord. So *Ann*

Mud, &c. Was pulled away by violence? they are very curious in the time when the Spirit sei-

zeth on them [*the 22. day of the 7. Month the word of the Lord came unto W. B.*] another is more

exact [*On the 31st day of the 10th. Month 1655. about 4 a Clock in the Morning, the Word of the*

Lord came to Burroughs, &c.] the same could have gone on to Minutes, Seconds, &c.

Revelation also is challenged for bad Designs. *Hicks*. & Dial. a Quaker Debtor, replied to his Creditor [*'tis re-* p. 26.

vealed to me, I saw thee nothing.] Messages have been pretended sent from God, and the person

hath been proved many miles distant, when the dreamer came to declare it, so *Holbrow* and

Marshal were deluded. *Mary Gadbury* pretended a Revelation to get some Cloath from

Mrs. Woodward, and such a Command must be embraced. *Schnucker* beheaded his brother *Leo-*

nard by Inspiration? and *Enoch ap Evan*, upon partly

Tyran. 15.
Silent meet.
a wounder,
p. 10.

p. 27.
Edu Pseudo-
christus, p. 27
studys look-
ing glass of
Schilm.

Keys Answ. to
18. Q. u. e. p. 5.
Q. Spi. Court
p. 7. 21.

Spirit of Hat.
27.

Idem. p. 20.

Terrul. adv. Valcutin.
Concerning
in Baldo, Q. no
Christ. p. 56.

partly such a pretence killed his Mother and his Brother. And two Quakers near *Stokely* in *Tork-shire*, their Conscience bidding them destroy Original Sin, they Apprehending that their Mother was the fountain thereof, Murdered her. Fox challenged Inspiration for the Earths being flat, and that it was twelve a Clock all the World over: and he kept part of his Commission concealed a long time. [*Although I have not yet told it you, I do now declare it, I have power to bind and to loose whom I please.*] At this rate he may keep an Instrument for Reconciling us to Rome, dormant by him? And Revelations have put them both upon hardships and going naked.

But all these contentions are nothing to such Inspirado's, they are yet Whole and Sound [*in the true Church unity stands in Diversities*] as if they had taken the word of the Valentinians, who take Diversity as a Charisma or gift: *nec unitatem sed diversitatem*, and Pennington licks all right [*the doing the same thing, the thinking the same thing, the speaking the same thing, this doth not unite here in this state, in this nature, but the doing, the thinking, the speaking of it in the same life, yea though the doings or thoughts or words be divers: yet, if they Proceed from the same Principle or nature, there is a true unity felt therein, where the life alone is Judge.*] And by this salvo, all these Contradictions hurt their unity no more than taking an Oath doth prejudice their not Swearing.

C H A P. VIII.

Concerning their Expository Revelations.

III. **T**He third which these Privado's of Heaven enjoy, is, They have Expository Revelations so T. E. [p. 238, the Scriptures are understood only and alone by the openings and discoveries of that Holy Spirit by which they were at first revealed, these Divine Mysteries, are Mysteries indeed, and remain so as a sealed book, until Christ (the Lamb) doth open them, p. 239. nor can the Doctrine of the Gospel, or the Mysteries of Gods Kingdom be known to man, but by the Revelation of the Holy Spirit — Revelation is necessary (yea of necessity) even to understand the Scriptures, the true sense man can never attain unto, until the Holy Spirit Reveal it to him: to the like purpose he writes, p. 251, 253. and 255. that the Spirit helping to understand the Scriptures, is by its teaching the true sense and meaning of them, by opening, discovering, and making known the Mind and Will of God therein express, This is Revelation.] But there is a great Craft in this procedure, for he beginneth with Immediate Revelation, but after he Ommitteth the Word Immediate and slideth into Revelation in General.

But what makes he Requisite on our Part to receive this boon from the Spirit? 'tis fittim'd up into a narrower room, than the Essentials by
Keith,

New Law of
Right. p. III

Silent Meet-
ing p. 8. 9. 10

Biblio patrum
Tom. 15.
p. 622.

Danger of
Enthusiasm.
71.

Keith, viz. [waiting p. 220. desiring and waiting p. 240] but especially humane Learning is dis-
banded from the least concern, except Translating:
T. Es. Spirit cannot Translate a Greek Chapter,
but it can Infallibly Expound an English one,
that is, it can do nothing discernible, but it can
do all things Indiscernible. This gaping way of
Expounding was taught by *Winstanley*, *Call Ex-*
positions upon others words shall cease, they shall
wait with a quiet silence upon the Lord; Till he
break forth within their Hearts, and give them
words and Power to speak. You must get [into the
Holy Silence,] and then the Spirit will Instru&
you. But the Rule is Elder then the Quakers:
Hildegardis in that her Nonsensical Vision, Re-
lated to *Arnold* Arch-Bishop of *Colen*, deter-
mines [*Qui autem Vult bene Vigilare, hunc intel-*
lectum Percipiat, &c. He that will make or wait
well; shall have the Understanding of her Vision.]
And the *Libertines*, and *Swenck field*, the *Familists*,
and all the herd, not so much as *Anna Trapnel*,
but they all are against learning, and for *T. Es.*
easy way of Inspiration, or Ministers to have no
help, but to speak all from the light within. So that
-there is nothing of Studying, Praying, Reading, Me-
ditating or Confering Required on our Part, but
a Supine desiring and Expecting, Reasoning is
outdated by Yawning, and brains are superseded
by Meer Attendance. Quakerism Nuzzles up
in sloth and Idleness, they may Rest day and
night, and have the Law writ in their Hearts,
without Exercising themselves in it; their terms
are so easy they will have Profelytes: but saith
one [*Jacobs Venison* could not be right, it came so
soon to hand.] To which we may add, he lyed in
saying, the Lord his God brought it to him, when it
was his Mothers Art.

This

This waiting Prostitutes and layeth the soul open to every Impression, what starts up first is thought a Divine Irradition. The Devil loves a house so garnished and Empty; and whilest *Saul* was thus waiting, he started up in the Room and likeness of *Samuel*, their Inspirations are both Writing and Seal to themselves, and being in such a passive stilness, they Interpret each forward Fancy, to be the Whispering of the Spirit, that silent Attendance throws down the mounds and Fences of our Spirits? and whilst we ly waiting we shall not want the Entertainment and Variety of Suggestions, but be bewildred and run on from one Imagination to another. But what need T. E. wait? the Spirit of Truth dwells in them, p. 228. and being Resyant, a short Attendance might be Sufficient. Christ thus dwelt in the Holy Maid *Catherine* of Jesus, as well as in Quakers, and their Inspirations coming to none but Expecters, that is a sign of their Wrong Original, for we cannot Imagine that God will Reveal his mind to such as do nothing, sooner than to such as read and pray.

DrCausabons
Enthu. p. 162.

The ground for this Waiting, is taken from *Acts* 1. 4. where the Greek is *συνεισέναι* to tarry, or bodily to stay there, till the Spirit descended, as the last verses of *Chronicles* are resumed at the beginning of *Ezra*. So the History *Luc.* 24. 49. (where the Greek is *καθίσταναι* reside or sit you down there) is resumed *Acts* 1. But it is not waiting in their sence, but bodily staying, and the very time is limited, *ver.* 1. not many days hence; how many days must we wait? ten or more? why goes not T. E. to Jerusalem and there attend at the right place and time? *Cyris* of Jerusalem saith *Χεῖρος ἐν τῇ τοῦ Ἀποστόλου* those very words *ὁμοῖς* &c. which he renews *Cat.* 17. and applyes

Cateches. 16.

K

these

Christianity no Enthusiasm.

those Texts of *John* wrested by T. E. to them
 τὸ πνεῦμα τοῦ κυρίου καὶ τὸ πνεῦμα τῆς ἐκκλησίας τοῦ
 Ἀποστόλου · and makes the Visible descent of the
 Holy Ghost on them, to be their being baptized
 therewith, and with fire.

St. Hierome in
 his Epistle to
 Paulinus.

in Argumen-
 to Epil. ad
 Rom.

Saint Paul advized *Timothy* to other means
 than waiting, and whether is likelier to know
 Gods mind, he who in pursuance of his waiting, en-
 tertaineth (in the mildest terms) the first motions
 of his own Spirit, as Divine discoveries, and so
 [quicquid dixerint hoc legem Dei putant -- ad sen-
 sum suum incongrua aptant testimonia -- & ad-
 Voluntatem suam sacram Scripturam repugnan-
 tem trahunt.] take what they say, to be Gods Law
 &c. or he who looking on the Scriptures as the
 word of God, Reads, Compares, searches out their
 sence, taking the draughts of their Religion thence,
 and leading a Conversation suitable. *Theophy-*
last was of a different mind from Quakers [ἡ
 ἐκκλησία ἀνέγειται ὑπὸ τοῦ κυρίου ἰησοῦ, &c. the dayly con-
 stant Reading of the Scriptures, brings unto the
 knowledge of them, for he cannot ly who said, *Seek*
and you shall find, knock and it shall be opened un-
to you.]

T. E. doth also Contradict himself, making the
 Spirit alone to Reveal, and yet p. 238. he saith,
 Christ the Lamb doth open them, for he cannot
 make that Lamb whom *John* Baptised and pointed
 at, to be that Holy Ghost, that descended on that
 Lamb, though he make no Distinction between
 Father Son and Spirit, yet he must not con-
 found the Visible Lamb, with the Invisible Spirit;
 but whilst he Repaires his sandy Foundation, we
 shall view his Structure raised.

Cateh. Eccl.
 Pollon. C. 3.

The Socinians for the Explaining [of Prophecies,
 especially the obscurer, where Divine men have not
 already done it, or given some hints that way, or
 where the event doth not unfold them, require the
 peculiar

peculiar help of the Divine Spirit, applying 2 Pet. 1. 21. to that purpose) and all may accord with, that noble person that [*Obscureness is wont to attend prophetick Raptures:*] and the assigning the exact completion of many of them, *hic labor, hoc opus est*; but whether the History, or their Motions be more truly serviceable thereto may appear in this Chapter. But *Thomas Elwood* excepts no part, the whole is a Sealed Book to him (even that *David* begat *Solomon*) till his supposed Interpreter unfold it.

Mr. Boyls
style of
Scrip. p. 38.

The Difference then is whether the Scriptures be penned in such a Style, that they need a second Immediate Revelation to confer their true Sence, and that Art, Study, Industry, or humane learning (which is to be conversant in natural, humane, or civil affairs p. 218, 219:) are no wayes serviceable, which *T. E.* maintains (which though it was true, yet we have no evidences to satisfy that the Quakers Inclose and are Intrusted with handing these Inspired Expositions to mankind, for taking our selves for Believers, we might put in for our share, rather than they, we owning the Scriptures, and those be calleth Martyrs more than they do, and so granting his whole Article, we are no nearer Satisfaction with whom that whole sole Power is lodged.) Protestants on the other hand assert, That the Scriptures are so penned, that weaker Parts upon reading, hearing the word, praying and endeavouring, may attain so much knowledge as will save their souls, and that the more Recondite and abstruser parts may be understood by such helps, as God hath afforded and doth blest to his Church; as Tongues, Historys, Idioms, Comparing obscurer with clearer texts &c: So far as is necessary to Salvation, it not being required there-

to, to be able to give an Infallible Exposition on each line in those sacred pages. Now,

1. This doth not Exclude Holyness of life, as a help to discern, the Excellency of Divine truths. His secret is with the Righteous, *Prov. 3. 32.* with them that fear him, *Psal. 25. 14.* if any man do his will, he shall know of the Doctrine whether it be of God, *Joh. 7. 17.* *Sapientia Christiani est timor, est amor Christi, Salvian.*

Mr. Mede.
Mr. Chillingworth.

2. Nor Indifferency of Judgement in our search, freedom from the *Studium partium*, or the travellers Indifferency, as two great names worded it.

Winding sh.
P. 4.

3. Nor the Assistance of the Spirit, which assists to know as well as to will, or do, inclines, enlightens, gives a Right Judgment in all things he seeth necessary, going along from the first preventing, to the utmost Persevering, but the Difference lyeth in the kind, and the manner of its operation. This Secret Working and Breathing, or as *Mr. Pen* words it more safely than *T. E.* [*secret strivings, discoveries and operations, fresh and lively touches,*] is as much different from Immediate Apostolical Inspiration, as Gods minutely Concourse is from the Power of Miracles; when he alters or exceeds the Regular Established course of Nature, so that we allow the Spirit to all purposes, but assert, God doth not Multiply things unnecessary.

T. E. folds his hands, and waits, and Inspired Expositions drop into him, we are gratefull for Scripture, and use our best means to Understand it, and think the Spirit helps the most when we are the most Diligent, he is for such Revelations as the Apostles had conferred instantly; we are for Gods ordinary Assistance to our Endeavours, which yet Render us more Infalible, than his calls
do

do offer Violence to our Wills ; We take the means and the Spirit together, his Spirit Resolves all without means, we joyn the Spirit and means together, as plowing, &c. on mans part ; and Rain, &c. on Gods do Concur to the producing Corn. T. E. will have the best crop, an hundred fold, but the Rain must do all, he cannot Dig or Sow, yet his Increase is no less than Apostolical:

The Divine Books are so composed that they need not a second Immediate Teaching to give their meaning, but our Diligence in the use of means blessed by Gods Ordinary Assistance, do give us such an understanding of them, as upon our Obedience thereto God will accept to our Salvation : nor can we think it likely that the Extraordinary Visibles, as Tongues, &c. should be all ceased ; and the Extraordinary invisibles, &c. Immediate Teaching, &c. should still all continue.

The Unintelligibleness of the Scriptures, the Letter as Different from the Spirit &c. have been so much insisted on, that I am forced to lay foundations, and premise a few things which seem to command assent upon hearing.

1. That God, that Infinite Wisdom and Goodness is able to Express his mind, so as his Words may be understood;

2. His Willingness to do it appears by what he hath actually done, having revealed much to men, is Comprised in the Bible.

3. His Truth and goodness will not allow him to put a trick upon his Creatures, to speak words of a different, reserved, or contrary sense, from common acception, usage of Speech, or their Importance. So that we cannot suppose that the Scripture, the Instrument in order to our Salvation, should be involved or designedly unintel-

ligible, but the plainer part should unfold the ob-
Haworths *Q* *scurer*, and *Jo. Crook* confesseth [*The Scriptures*
 converted. P. *are true as God means them, not as man by his con-*
 22. *ceivings interprets them.*] and *Keith* oft Refer-
 In. univ. gra. eth to the Truth, Sincerity and Righteousness of
 God in his offers,

4. God having conveyed his mind by words, the
 understanding of his words must be the best help
 to the understanding of his mind, and if by words
 Inspired, then by those Inspired ones written, for
 writing neither destroys their sence nor Obliga-
 tion.

5. That the Holy Spirit doth not Improve in
 knowledge, but was as able to confer true mean-
 ing one thousand six hundred years ago, as he is at
 this day.

6. That the Sacred Pen-men were sober un-
 derstanding persons, and even without super-
 natural assistance, could Speak and Write Intelligi-
 bly.

7. That the Supervening of the Spirit doth
 not make men Fools, but betters and Improves
 them, ascertaining the Truth, giving clearer Per-
 ceptions of it, and Ability, fitly and aptly to Ex-
 press it, they not receiving words without
 Sence.

8. That words spoke or heard may be Written,
 being Written they may be preserved thousands of
 years, and still be understood, allowing for change
 of times, Customs, Idioms, &c. And that the
 Original Language be not Extinguished.

9. That those to whom the Scriptures were
 spoke, understood their Sence, though they did not
 see the Persons or Times in which accomplished,
 the Law was so understood, that the Tabernacle
 was built and the Common-Wealth ordered ac-
 cording to its Prescription, so that the Writing

was

was Intelligible, Spiritual matters being therein veil'd, but the literal Sence still abiding.

10. That it is Reasonable to suppose the Book of God to be understood by such helps as other books are, as the Phrase, the Scope, the Coherence, &c. And being a Publick lasting Revelation, Reason inclines to Judge it should be more Intelligible than any Private one.

11. That the Bible is as Intelligible as any Book of that Age, Considering its greatness, several Penmen, Variety of matter, the Distance from us of the things therein Transacted; the short way of Expressions used by those Easterns, the Customs, Proverbs, &c. therein Referred to, especially the Sublimity of the Matter, that therein God addresseth himself to men, speaks in the Language of the Sons of men. That the Heavenly light assumes a covering, &c.

12. That we may allow God to use ornaments and graces of Speech, and Figurative Expressions, as well as other Authors, for the Scriptures give understanding, *Psal. 19. 7.* Making wise unto salvation.

13. Having abundantly Expresseth all the parts of duty we may allow him sometimes to dwell in the thick darkness, and be content if some things exceed our reach; as is done with the *Phænomena* of Nature. So the likeliest Instances may Satisfy in the Application of *Prophecies*, where we mix Humility with Diligence, God will pardon, though we miss of the Prime Intendment, and if not future Ages, yet the next Word will read us such things as *Ezekiels* measures, &c.

These and the like satisfy me of the no necessity of the second Expository Revelations, for if God have made them dark, it is to Conciliate our Reverence, that we may know our Distance, to whet our Industry, &c. But if one Scripture

Revelation need another to Explain it, that other will need a third to Expound it, and that third a fourth, and so forward. For we cannot Reasonably think that the Spirit Improves in speaking plainly, or that my single Inspiration should be more clear than the Publick Apostolical. But this is the smallest part of the Trouble, for if I need a fresh Inspiration to explain, I need another to ascertain that to be a Right Exposition, a third to attest the second to be Right, and so *in infinitum*. Nay there will be an endless Complication of them. I shall need a Revelation to ascertain this to be the Scripture, then I need an Expository Revelation to understand that Revelation and the Scripture, then I need an assuring Revelation to confirm those Expositions, then further Expositions to understand those Assurances, and so on for ever. Every Expository will need a further Expository and assuring Revelation; and every assuring Revelation will need the like Assurance and Explaining. So that if I do not stand to the certainly attested Revelations, but call for more both to prove and Expound them, I shall cut my self out work for ever, and such piling one Inspiration upon another will multiply Difficultyes but Remove none. But though these Expositions were not only necessary but actually conferr'd, the former difficulty Returns. *viz.* Certain Evidence that God, by the Quakers only, sends his Inspired Expositions into the World.

The Prophets suppose the Law to be Intelligible, Rescuing it from Corrupt and false Glosses, and Pressing to its Practice. One Prophet though taking somewhat from another, yet Employed not his Prophetick Light in writing Coments upon the preceeding? But the Doctors, &c. pressed and opened to the People that which the Prophets received Immediately from God, Christ Expounded

Luc. 24. 27.

pounded *Moses* and the Prophets, shewed them fulfilled in himself, and yet those Divine Expositions are not Extant. *Peter* saith, There are hard things in *Pauls* Epistles, yet he makes no Exposition of them, nor so much as nameth which are they, though wrested to some mens Damnation.

Hezekiah and *Josiah*, &c. read the words of the Law and the Prophets, and the people thought they understood the meaning of the words : and God accepted their Reformation. And the new Testament, which is fuller of light, is not more dark certainly, it is at least as serviceable to us, as the old was to the Jews, Christ having taken the Veil from the face of *Moses*, hath not another drawn over his own.

How much is the Spirit different from the Letter ? or the Veiled Sense how far it is distant from the Apparent ? you put the World in bad Circumstances, in debarring us to Expound the letter, and Challenging to your selves the Spirit. Pray what Teachings have you by the Spirit which we find not in the Letter ? but you have need to make so great a Distance, your Expositions are so wide, for they do not appear to us in the letter, and yet they do not look like the Spirit. But is there not a letter in your Revelations as well as a Spirit ? are yours all kernel, but the Scripture wrapped up in a thick husk and shell ? you dare not say so. God I dare say could speak as plain to *St. Paul* as to *Ellwood*. We know your Opinions by words and letters, may we not know Gods in the like Manner ? Assert what difficulties you will in the letter, I dare make out that your Inspirations (supposing them Real) labour under the like and greater Prejudices : but by Gingling thus with misunderstood terms, men run themselves out of their Religion and Reason.

Doth

Perfect pha-
p. 3.

Doth God send his love Letters into the World and men can make nothing of it when they have it? his Style is not so dark as yours, that needs a *Lexicon* to explain yours phrases, you think God to be such an one as your selves, *Psal. 50. 21.* Pretending equality with him. I have observed as much sence and life in a Chapter of *St. Matthew*, as in any part of *Truth Prevailing*: nor can I work my self off, but that I can understand a Revelation made to *Paul*, as soon as one made to *T. E.* supposing I had them both before me: and the Apostles were as like to have clear Inspirations as any other Persons.

Did not Christ speak Intelligibly to such as heard him? have not the Apostles plainly and faithfully set down his words? or, though he had spoke darkly, yet the Spirit's descent made things clearer, so that the darkness cannot yet continue. We shall find some, and those no believers, who understood Christs words so as to leave them without Excuse. *Pilate*, the *Pharisees*, *Scribes*, *Sadduces*, *Officers*, with the other *Jews*, though no *Disciples*, understood his Language: Their sin is heightened, not from want of knowing what he spoke; but non-Entertainment of what was so convincing.

Judas his Sin was heinous, and yet the Holy Ghost was not then given. This Notion draws a strange cloud over Gods Proceedings, making all sins alike, except in the degree of the Revelation: for where that is not, there being no knowledge there can be no sin; and where Immediate Revelation is, it makes each sin to be the Sin against the Holy Ghost. Whatever Ignorance we have in Scriptures, upon *Thomas Ellwood's* Principle, is solely Imputable to the Spirit not moving. Waiting makes us Innocent, God cannot damn any but such

such as have Immediate Inspirations, and to hear and not understand, though taken for a sin, yet is not so much as a punishment by this mans Divinity; so that a Quaker need not go to the Temple or Altar, but Cripple like to wait for the moving of the waters. If Revelation come, he sets up for an Inspired Expositor, if not, still he continues an innocent Ignoramus.

Laws are penned in an Intelligible style, else they are snares, and men know not when to yield Obedience, and the Scriptures were taken for a Law. The Apostle is for an understood Language in Church-assemblies; much more then in the Divine Oracles, which are Designed for the Generality, Ignorant as well as Learned, and so can have no crafty, concealed or reserved Sense in them. The matters of Necessary Duty and Faith may be soon known, and the Spirit Inclines to love, Practise and believe them; and in the more Difficult things he so Blesseth the means, that we shall either know them or be pardoned; it is not necessary to Salvation to be able to Explain each Verse in Scripture; a man may have the true Spirit of God, and yet not understand the Apocalypse exactly. God Requires Holy Living more than Accurate Interpreting; and an honest heart at the last day, will go further than either a Critical or an Inspired head. Quakers also should not urge that Scripture to us which they deny to be *the Rule*; But *Thomas Ellwood's* manner of Proving is strangely wild: he affirmeth Scripture cannot be understood without Inspiration, and to prove it, produceth Scripture, which cannot be understood without that Inspiration, which we deny we have. Are those Texts so plain that they prove it in our way? or doth Inspiration light on those who Dispute against

against it? Except it can be understood without Inspiration, he should not Produce it to those who deny it, for the proof of it; and as long as the manner of Interpreting Scripture is under Debate, they should not produce one Text of it, till that debate be ended: but his Proving from it, supposeth it plain and full for that purpose, and is the direct confutation of his own notion. Nor have Quakers shewed so much gratitude for the Scripture Discoveries, that God should discover more unto them. Nay what need of Scripture if they must be Renewed, and cannot otherwise be understood? God had better have left men to their inward Conductor, than to make a book as a *μῦθος* a bal of strife, about the sence of which they are quarelling, but can do nothing really with it when they have it. Nor did the Apostles signify any thing upon their Principles, Revelation being required in the Hearers as well as in the Speakers. [*By the Anointing ye can speak the mind of the Scriptures though you never see nor hear, nor read the Scriptures from men.*] How can we hear Christ if his words be unintelligible? but Thomas Ellwood, is singular, others bid us. [*Bring plain Scripture*] saith Fox, [*mark this.*] saith Keith [*read with Understanding*] saith another. What need of any Translations, the Spirit can Expound Originals, as well as English? They used to Renounce all Interpretations and Inferences, but now give them without any security they come from God; there is much labour and Trouble in the trying of Inspirations, and much danger also, so that we have Reason to bless God in settling Religion in such a manner, leaving us his Word as the Record of his Will, and giving us sound minds and sober Reasons therewith: If I see not sufficient Proofs that you are Inspired, I shall sin in so tame an assenting to your naked

Pro.

Saints Paradise. p. 84.

2 Quib. p. 34.

Imme. Rev.

p. 131.

Truth Exalted

p. 9.

Proposals; and God who Commands us not to believe every Spirit, but try them will never damn me for searching and Examining what is pretended to come from him. He that Injoyns us to search his own Revelations, will not be displeased if we use the severest Caution about others; he who questions, must needs be in a safer state than he who easily believes, and he that compares and weighs will be freer from Errour than he who waits and Entertaines the first comer.

Their two Principles of Christ, the Light and Immediate Teaching, are either Inconsistent, or the one is superfluous; for in making but one *Essential*, they Invalidate one of their *two Principles*. How do they understand their great Text, *John. 1. 9.* that Christ is a saving Light in every man? if by Immediate Revelation, then the light doth not discover all things, but needs another to discover it self? if the Light Interpret it in Reference to it self, as most Properly it should, [*all Power in Heaven and Earth being given unto it.*] Then something is known without Inspiration Immediate? If he makes them both one, then he confounds *Keiths* two Principles.

Hath any Quakers known the Idioms, Customs, Proverbs, Rites, Histories, &c. of Scripture by an Instant Discovery? I think that they are least learned, and most Inspired men either could not expound, or would sadly differ, if an Experiment was made of their Ability: an Externall Proposal hath hitherto been the means of conveying Christianity. If any Heathen did suddenly become an Inspired Christian, this might befriend them, but their English'd *Hai Ebr Yokdan* was not so. And the Quakers are men, who read and hear, and withal fancy, and so form their Notions.

Whe-

Whither may not a man hit upon those senses by Study, for which they Challenge Inspiration? to single out Doctor *Hammond* as the fittest: because he hath Premised a Discourse to his Annotations on the New Testament, in Opposition to their very Pretensions. Is there not one True Paraphrase or Interpretation in that book? Say so, and you Confute your selves, for Doctor *Hammond* Expounds the seventh Chapter to the Romans, to be understood of a man in an unconverted Estate, and *Keith* owns that as the Right sense, using the same term [*metasche-*

Q no Popery *matismos*, an usual figure; the Apostle, Rom. 7th. p. 39. 40. from verse 14 to 25 describing not his present Condition but the Condition of others and himself, as they were in the struggling, &c.] Whence it follows, that either a man may attain to the true sense of the Scripture without Inspiration, or may have it though he do not know, but Disown and Write against it, which is not likely the Impression of the Spirit, in such matters being strong and curious, but in either way we are sufficiently secure, and God will not damn any for want of that which floweth meerly from his Grace.

I cannot discover how I can understand the Quakers Books, for though they seem to use inferences, so that I may consult my Reason, yet they being usually writ [*from the Spirit of the Lord,*] I need an Inspiration to understand them, as much as any Verse in the Bible, and another to ascertain them to be Divine, and so all the former difficulties recur: a Papist is much more modest, for though he make his Church, or its Head, Infallible, yet he will confess his single self Fallible; and Infallible claims needing Infallible Evidences, we can never be certain of your Inspirations,

Inspirations, without Publick outward Demonstrations of them.

Truth loves calmness, and the still voyce, Lo here, or there is Christ, are not its Watch-word, modest demands go furthest, when backed with strong Proofs. I have the Liberty to try and judge rational Expositions, whereas your Inspired ones impose upon me, but the Design is crafty, it is a kind of Sacrilege to Dispute that which saith, It comes from God: So that this pretence insconces them, rendring those moving Oracles Sacred and Venerable; and, 'Tis better to buy their Divine Living Testimonies, than a dark Lettered Bible. But I am at a loss to know whether their Receipts are for their own use, or to Benefit and Oblige mankind.

Other Quakers made the Spirit the Judg, the Instruſter, the Rule, the Guide, &c. *Thomas Ellwood* hath got him a further Office to be the Expositor, but can his Inspirations which die, if he do not speak or write them, be plainer than those in Scripture, which are given to all, and have the advantage in Design, in Continuance, in so many Expositions already upon them, some of which must be Divine by *T. Ellwoods* Doctrine; *Peter* was sent to *Cornelius*, *Ananias* to *Paul*, &c. There was a mistake certainly in such outward conveyances, and attestations, the shortest and the safest cut, had been to direct them to *within*, it would have saved charges their vicious Circle also intangles me, for I cannot discover whether they know the Spirit or the Scriptures first? they say, They know these to be the Scriptures by the Spirit, but then how do they know there is a Spirit? that, they must not prove from those Scriptures, whether do they believe the Scriptures before the conferring these Expositions, or no? if before, then they believe they understand not what

what, nor wherefore; if after, then the gloss is conferred before the Text; Secret things are made known to Infidels, and Pearls are thrown before Swine.

- But T. Ellwood doth not walk in that way he prescribeth others, to instance in two or three which fall short of Inspired Expositions. [may not improbably refer to that great Persecution raised upon Stephens Death.] [Goodwins Antiquities produced about the Pharisees] [who the Elect Lady was, in what Relation John stood to her, or how far her Temporal Power might extend, does not appear.] In a Discourse of Inspiration, as sole Expositor, he is false to it, [may not improbably, does not appear, and borrows some Egyptian Jewels.] let him blot these out, for they cut the throat of his Book. Keith is more sober, [these plain Testimonies of Scripture needs no explication, nor application of mine, what more plain and evident? can more emphatical and significant expressions be used by men?] and he gives some good ways of interpreting Scripture used by us [that general Maxime of understanding Scripture, is, That its words are to be understood in their whole Latitude and extent, where no Cogent Reason moves to the contrary] [they pass from the sense which the words plainly import, and seek out another sense to the words, not from any necessity, but because it pleaseth not their Corrupt Judgment] [plain and full Scripture Proofs, — there is abundant matter in the words, or before, or after, to evince the truth ---] [we are to take the most usual and proper signification of the word, where no cogent reason moves to the contrary.] With several of the like Nature; so that he hath destroyed Thomas Ellwoods notion of the obscurity of the Scripture, and Expository Revelations of its sense.

Having

Having Considered their Doctrine, let us briefly view their Practice, in a tast of some few out of many of their Inspired Expositions, and this sad Account we may give of them, That if they had been hired to subvert true Religion, they could not have done it more effectually, by transforming Histories and Prophecies, as those in *Daniel*, the *Revelations*, &c. into internal things, and making them vanish in frothy Allegories.

Phil. 3. 21. Changing vile Bodies is [*when Oppression and Injustice shall cease.*] 1 Cor. 2. 15. New Law, p. 42. The Spiritual mans Judging is [*according to the Law of Equity and Reason.*] But it is different from T. Ellwoods Inspiration, *Job. 1. 6.* Beelzebub sat among the Sons of God [*that is among the five Senses.*] Saint. Parad. p. 29.

1 Cor. 15. 24. Putting down all Rule, is [*destroying all Government and Ministry*] 2 Cor. 12. Bush, p. 35.

3. The Seed or Birth is that [*3d. Heavens in which Paul on Earth, saw and felt things unutterable.*] Im. Rev. p. 11.

John. 14. 2. [*the spreading Power of Christ in all, is the Fathers House in which are many Mansions,*] New Law, p. 22.

the New Covenant is [*Christs spreading himself in mankind*] Psal. 24. 1. [*the Earth is the Lords*

that is mans.] [*Christs speech to the young man to sell all, concerns all people.*] Isa. 2. 4. & Ezech. Humble Request to Lawyers, &c. p. 2.

36. 34, 35. Belong to the [*taking-in of Commons, Heath, and wast Land for all poor people.*] The p. 6.

Light within is [*the Everlasting Gospel which the Angel Preached;*] The Tabernacle of David is Univer. Gr. p. 55.

explained by the [*slain Image of God in man*] or p. 44. as another words it [*it is Gods own Eternal Witness in men*] God himself is the [*tree of Life.*] Noble Salvation, p. 9.

and the [*Gospel.*] Christ is [*the Image of God in Man, he breathed in him the Breath of Life, then* Saint. Parad. p. 45.

the Lamb was not slain.] Christ is [*the true Jew inwardly, the Circumcision in the Spirit, the publick Worship in the Spirit and Truth.*] Im. Rev. p. 71,

Angels are [Heavenly

- Looking glass, p. 4. [Heavenly Principles and Graces, and men taken up into God, as Moses and Christ were.] The Lamb's Book of Life is [his Divine Nature and Spirit.]
- Saint Parad. p. 66, 67. The proud Flesh is [the Devil or Father of Lyes.]
- p. 129. Rev. 12. 1. [The Woman clothed with the Sun brought forth the Holy Child Jesus,] that is, Jesus was Born after John's Banishment into the Isle of Patmos. the Bottomless Pit is [Corrupt Flesh] the Form of sound words is [yea and nay] or [shon] as T. Ellwood seems to intimate, p. 27. there is no [Devil, but Flesh and outward Objects] Dan. 73. [the four Beasts are the four Powers which are to be destroyed,] that is, [Magistracy, Ministry, Law, and Propriety,] the Beast slain, Dan. 7. 11. is [all imaginary selfish power, hear what the Spirit speaks]
- Fire in the Bush, p. 74. Dan. 9. 24. the finishing transgression, &c. is [having the mind truly turned, to the appearance of God in Christ within.] Rev. 13. 1. [the Flesh is the Beast with seven heads] but differently expounded by T. Ellwood, p. 243. Rev. 3. 7, 8. the Beasts having power over Tongues is fulfilled by [Masters of Arts, Bachelors of Arts, Vice-Chancellors over Colleges and others.] The Light interpreted these two Texts [Rev. 9. 4. green grass — is the tender Sons of Christ, Matth. 12. 31. that old puzzling Text, Sin here is the Serpent, the Holy Ghost is the anointing, or Spirit Ruling in Flesh.]
- p. 23. Dan. 9. 24. the finishing transgression, &c. is [having the mind truly turned, to the appearance of God in Christ within.] Rev. 13. 1. [the Flesh is the Beast with seven heads] but differently expounded by T. Ellwood, p. 243. Rev. 3. 7, 8. the Beasts having power over Tongues is fulfilled by [Masters of Arts, Bachelors of Arts, Vice-Chancellors over Colleges and others.] The Light interpreted these two Texts [Rev. 9. 4. green grass — is the tender Sons of Christ, Matth. 12. 31. that old puzzling Text, Sin here is the Serpent, the Holy Ghost is the anointing, or Spirit Ruling in Flesh.]
- True Christian Faith, p. 58. New Law, p. 32. the two Witnesses, are [Christ in one Body, and Christ in many Bodies] or, as another will have them to be [Christ the Light within, and Immediate Revelation, which have been slain in man.]
- Truth exalted, p. 8. Saint Parad. 126. Babylon is [the great City of Fleishly confusion] the Mystery of Iniquity, and the Man of Sin are [the first Adam, the Mystery of Godliness is the second Adam] [Michael and the Dragon do fight in mankind] the Battle between them is [in the Heart:] the Temple of God, 2 Thes. where the man of Sin sits [is mans Heart.] there he is Worshipped
- N. Law, p. 80
- Univ. Gr. p. 5
- New Law, p. 43. p. 94. Fire in the Bush, p. 11. Im. Rev p. 88.

shipped in [the degenerate State.] Antichrist is p. 194.
 [not a Person or persons particular, but a Spirit, True Christ.
 the very Spirit of Satan.] the Sin against the Ho- p. 185.
 ly Ghost is [Sinning against that Beloved Son, or
 Body in whom the Father dwells Bodily,] [time is Im. Rev. p.
 Monarchy, times are Popery, and Reformed Episco- 194.
 pacy, the dividing of times is Presbytery, Indepen- Truth list-
 dency and State Government.] These are enough ing, p. 50.
 to cloy: Thus the men of Revelations do ex- Fire in the
 pound. Bush, p. 58.

CHAP. IX.

Of their Demonstration of the Spirit, and new Dispensation.

IV. TO appear like the Apostles Successors the better, they challenge [the Evidence Univer. Gt.
 and Demonstration of the Spirit of Truth] word- In the Title
 ed by T. Ellwood, p. 244. thus [that the Gospel
 should be preached in the Demonstration of the Spi-
 rit and Power, after the Apostacy as well as be-
 fore.] And this belongs to them, who are emer-
 ged out of the Apostacy, and are the Church re-
 turned out of the Wilderness, they fancy them-
 selves to be like the Apostles [they witness the Some Prings
 Spirit of God fallen upon them, as formerly among p. 48.
 the Apostles] [the Gospel is now Preached in the Smiths Gos-
 same Power as formerly] but their claim is ill bot- pel tydings
 tomed and their demonstration indemonstrable. p. 36.
 First therefore we shall search into the sense of
 L 2 that

that phrase. Secondly, give the Quakers opinion of Miracles. Thirdly, Supposing that their Principles were right, thence infer that Miracles are as necessary now as ever.

1. As for the meaning of [*Demonstration of the Spirit and Power*, 1 Cor. 2. 4.] 'tis misunderstood by T. Ellwood if he think they have it like the Apostles: Words and this Demonstration are by the Apostle opposed [*not with enticing words, with excellency of Speech or Wisdom*] that is, with Oratory or Philosophy, and Quakers bring no more than Words, and those misapplied, and inward heats, like the Disciples of *Marcus*, &c. but their internal sentiments, or Consolations are not the Scriptures Power. Demonstration is not a thing of outward words, or inward feelings [*ἀποδείξαι*

Beza in his
shorter notes
in Locum.

Grot. in Locum.

Dr. Ham.

Grot. Theo.
cum. in Loc.

Theo. in loc.

nomine utitur, quo significatur probatio, qua fit certis & necessariis rationibus.] Demonstration is a certain proof by necessary and concluding Reasons [*habent Mathematici, &c. the Mathematicians have their Demonstrations, &c. how much greater is that Demonstration by such and so great Miracles.*] [*Not in Rhetorical Proofs, or probable Arguments but in plain Demonstration.*] So that it did not consist in inward, but in outward Evidences and Proofs, what those were, we have recorded, ver. 1. declaring to you the Testimony of God, that is, the Gospel of Christ, or his Death, but that which was delivered by the Apostles, as certain eye and ear Witnesses of it, and to confirm that certain Testimony of theirs, God superadded, the Demonstration or Evidence of the Spirit and Power, which by an Hebraism may be conjoyned [*Evidencing the Spirit by Power*,] *ἀποδείξαι, τελέει, ἡ ἐμπειρία*, the Power of Miracles, were an Evidence that the Spirit owned and confirmed their certain Testimony, or we may

Christianity no Enthusiasm. 149

may take Spirit and Power, as two distinct Proofs of their outward attestations.

1. Spirit, the Evidence of that consisted in shewing the Old Testament Prophecies were fulfilled in Christ: this Origen makes the demonstration of the Spirit [*τὰς ἀνεσπόμενους ἰσχυρὰς ἀποδείξεις*, L. 1. c. 10. &c. Prophecies that are able to give assurance of the things that belong to Christ] and thus Rev. 19. Dr. H. in loc.

10. the Testimony of Jesus, is the Spirit of Prophecy, the Series of all the Prophecies so wonderfully fulfilled are an Evidence for him: or, it may take in the New Testament Prophecies, which are an Evidence for Christ. The Revelations were by him committed to an Angel, and so to John: or Spirit, may refer to those visible Demonstrations, when the Blessed Spirit visibly descended upon Christ and the Apostles, and so are that Immediate Evidence, the Spirit gave to Christ, or that Record the Spirit bore so clearly explained in Dr. Patrick's Witnesses to Christianity. [Power] that hereby are meant Miracles is indisputable; [*τὰς τῶν δυνάμεων ἢ τῶν ἐνέργειαν, those Miraculous, stupendous actions, whose footsteps yet remain;*] [per signa & virtutes, &c. by the Holy Spirit, and by the Signs and Powers done by him, we bring you Arguments or Evidences that we speak the truth, &c.] that by the word δυνάμεις is meant either *sanationes*, healings in particular, or Miracles in general, will be evident by a little observing its use. *Mat. 9. 39.* [no man which shall do *δυναμὴν* a Miracle in my name,] spoke with reference to such as did cast out Devils in the Name of Christ, and did not follow him, *Mat. 7. 22.* [in thy name have done *δυνάμεις πολλὰς*, many wondrous Works,] answerable to those preceeding, Prophecy, and casting out Devils, *Luke 10. 13.* [if the mighty Works, *τὰς δυνάμεις*, had been done in Tyre and Sydon.] 1 Cor. 12. 28. [*ταῖς δυνάμεσι*, as:]

Dr. Ham.

Origen ubi
Supra.

Oecum. in
loc.
Ira. Grae.

As, Mat. xi. after that Miracles.] in all which and many other places, too long to be set down, it signifieth
 21. 23, & 13. 54, 58, & 14. 2. Miraculous Works, or that Divine Power which
 Mar. 6. 2, 5, was the Evidence or Seal of the Holy Ghost. The
 14. & 9. 39. word *δυνάμεις* is not only set single, but with others
 Luc. 5. 17. & that do expound it, Rom. 15. 19. [*ἐν δυνάμει ἐν-
 6. 19. & 19. μισίᾳ καὶ τέλει, ἐν δυνάμει καὶ μαρτυρίᾳ τοῦ* through
 37. Act. 2. mighty Signs and Wonders, by the Power of the Spi-
 22. & 8. 13. rit of God.] that is, those Signs wrought by the
 & passion. Power of the Spirit, and Evidences of it. Better

Signs of his Divine Commission, than the Bells and Pomegranates were to the High-Priest, &c. 2 Cor. 12. 12. Truly the Signs of an Apostle were wrought among you, in all Patience, in Signs and Wonders *καὶ δυνάμει* and in mighty Deeds. These are the Signs of an Apostle, and yet our new Apostles and their Successors do no such things: and fully 1 Thes. 1. 5. Our Gospel came not to you in word only, but also in Power and in the Holy Ghost, and in much assurance, that is, in the Power of the Holy Ghost, which is a plerophory, or which gives much assurance; by transposing the words, of which many instances are in Grot. on John 35. But Quakers have words meerly without Signs or Wonders, or certain Sensible Testimonies, or Humane Learning, One of them acknowledgeth, they can give no outward Evidence [seeing our Opposers require of us, to show, or evidence unto them, some Infallible *κείμενον* that we have the Spirit of God, I would have J. M. to know, that the same difficulty recurreth, as to the *κείμενον* of the Scriptures, it being a thing which cannot be shown, or made to appear by any Evidence unto the carnal mind, which yet is evident unto the Spiritual.] that is like the old Hereticks, they are the Spiritual, others not of their mind are the *ψυχικοί* the Animal or Carnal; but his Evidence for Inspiration is far inferiour to the Scriptures Authority. And in that very Text,

Q. no Pope-
 ry, p. 62. 63.

Text, Rev. 14. 6. produced by T. Ellwood of the Preaching the Everlasting Gospel after the Apostacy, there is no mention of Demonstration or Inspiration, &c. nor was there any need thereof, the corrupt Church among much dross preserving those very Books, whereby her Errors were detected, and that was when all Learning began to revive, true Religion and Learning moving in equal lines.

2. But Quakers have the demonstration, though they slight the Miracles thereby implied, some attempts have been made thereto by Charles Baylyes stroaking, Richard Andersons Cursing, the Womans pretending to raise the interred Corps which were reinterred when her folly had appeared. Nicholas Kate of Harwell said [That when the fulness of time was come, he should work Miracles,] which yet is not come to pass, but the fulness of time with such, bears a strange date [the fulness of time is, when the first man hath filled the Creation full of his filthiness, and all places stink with unrighteousness.] but visible Miracles failing, they turn it another way, they work Invisible Miracles, or Miracles in Spirit, so did Ignatius Loyola, and [doubtless to reach to the Soul, to quicken it, to cure its Diseases, is greater than the outward, and was signified by the outward.] They work Miracles in [a Spiritual way] T. Ellwood makes Tongues to be but mediums to convey their Message to others, p. 231, as if he durst outface the Apostle, who declares them to be a Sign to such as Believed not, 1 Cor. 14. 22. Keith prettily daubs it over [that they witness the Power working Miraculously in their Hearts, raising to Life the dead Souls, &c. and these are the greatest Miracles, of which the outward were but a figure.] William Shewen almost bids defiance to them [we read not of very many converted by out-

Qu. looking glass.
A true Narrative.

In Mr. Jenner, p. 93.

Sober Answer to Speed: p. 76.
New Law, p. 37.

Pennington's naked truth, p. 28.

3d. Quib. p. 75.

Im. Rev. 7. 200.

True Christians Faith, *ward Miracles -- which are not of absolute necessity in the Church, but the inward are the greater*
 p. 150. 157.

Title of a Book.

Truth exal.
 p. 11.

2d. Quib. p.
 66.

Pennington concerning
 perfec. Pref.
 Barclay in Q.
 no Popery,
 p. 106.

Miracles, which Christ promised that those who believed in him should do.] So that they do no Wonders, yet have [Silent meetings which are a Wonder to the World,] and do [Preach the Gospel again with the Holy Ghost sent down from Heaven.] And at this Rate they may say or be any thing, Demonstrate though they cannot shew, having the Power but not the thing.

3. Supposing the Quakers Principles true, Miracles are more necessary now than ever: For,

1. God wrought Miracles to convince Unbelievers, and in the Quakers Charity we are no better [*come you no-Christians*] faith the curious Pen of Fox [*William Shewen calls us, vital and nominal Christians*] through his whole Book [*Christians according to the Letter, who are as great Enemies to the Spirit and Power, as ever the Jews were.*] [*Worldly literal Christians both Papists and Protestants*] now being such, Miracles are infinitely necessary, to disabuse and to remove us from the Letter into the Spirit, a mistaken Christianity being more obstructing and prejudicial than meer Heathenism.

2. If Miracles were necessary when the Scriptures were Writ, which are a dead Letter, a Sealed Book and worse; then are they much more necessary, when Inspired Expositions thereof are given: To allude to *T. Ellwoods* terms of shell and kernel, &c. God would not give a Demonstration, the shell was his, and leave us at a loss, whether the kernel was his also, if he send Evidences along with the bark, rind, &c. he would do the same much more with the Substance. The Apostacy continuing 1548 years, we need signs, that this is the same Doctrine with the old, especially if the Scripture, the Repository of that Doctrine cannot

cannot be understood without Inspiration; there being many Pretenders, we need a Sign, more at the unsealing than at the sealing of that Book: if to receive the Letter, much more to understand the Spirit, the sense when given as from God, needs most of all his Attestation to it, for the pretending to give an Inspired Exposition of the Scriptures, is more than the bringing new Scriptures, and needs greater Attestations, as much as the sense is better than the Letter. And *Thomas Ellwood* knows not what he hath, but if he have Revelations they must be new ones, for Revelation being necessary to understand the Scriptures; those Expositions *Thomas Ellwood* receives must be new, the Repetition is the reacting the old, but then the Expounding is the conferring new, which are not to be found within the Bible.

3. The debate being whether or no they be Inspired, upon their grounds, nothing can end it, but the interposing of Gods Power: For to say, They Witness it is a begging the Question, and to credit those Witnessings will expose to delusions, to produce Scripture disowned by them as the Rule, is improper, and concludes nothing; being it cannot be understood without Inspiration when produced; or if it could, still it concludes as equally for any other Pretender as for them.

4. He who abrogates a Divine Law, must produce greater Authority for so doing, than that by which at first it was instituted. Thus Christ rasing down or altering that way of Worship which had been set up by a Power of Miracles in *Moses*, produced greater Evidences than *Moses* that he was sent from God. And that Quakers do abrogate Christs Commands, is evident from fighting his Sacraments, &c. Thus *Shewen* concerning Baptism, and the Disciples and Apostles having Baptized some, proceeds [not discerning the times
and

True Christians Faith, and seasons, and the divers Dispensations of God towards mankind since the fall, nor perceiving the end of them lays hold of the shadow and figure instead of the Substance, &c.] Allegorizing and abrogating Christs Institutions.

p. 79.

5. He who brings a newer and an higher Dispensation, must produce visible Evidence for so doing, in this indeed the Quakers are much divided. Some making theirs a new Dis-

Pennin. Conc. dispensation [new Heavens and a new Earth;] [the former Dispensation was swallowed up -- by the breaking forth of a more Lively Dispensation.]

Idem in Fal. do Quak. no This Fancy runs through the Works of Winstanley, Chrif. p. 17. [the Ministrations of the Spirit, is now rising up, New Law, p. 14. claims its due right by course.] And having received it from God, he thus writeth, there are seven Dispensations [1. to Adam. 2. the Seed of the Wo-

Mystery of God. p. 21. man from Adam to Abraham. 3. From Abraham to Moses. 4. From him to Christ. 5. God in Christ. 6. God in the Flesh of his Saints, as before in Christ, which holds till the day of Judgment, which is the 7th:] these he contracts into three,

New Law, p. 9. 10. 11. 12. [Moses, Christ, the Spirit: and as Moses gives way to Christ, so that single Body Jesus gives way to the Holy Ghost, or spreading Power in Sons and Daughters, and this begun in 1648.] and every

Mystery of God. p. 38. such Dispensation is a full period or term of Time: others makes theirs to be an higher Improvement of the former Dispensation, [the more Gospel times that were to come in the latter daies.] [A spiritual Ministry, a Gospel Ministry, a powerful Ministry is come and coming] or, they would have it a reviving the Dead, or a restoring of the former lost Dispensation. [Christs Spiritual, inward and powerful appearance, is now again revealed in this day after the Apostacy] but every several way of

Universal free Grace, 92.

Hongils Glory of the true Church. 32.

stating makes it high, [for the Everlasting Gospel was a thing beyond, above and before the Writings of

of the new Testament.] and it requires the Spirits owning it, before any should entertain it; for it is a mighty alteration, from a Bodily Christ without, to an Invisible one within; and if the Man Christ wrought Miracles, much more should Christ the Spirit, the visible Christ was a man ap- AB. 2. 22.
proved of God, by Miracles, Wonders and Signs, which God did by him, in the midst of them as they also knew; the new Invisible Christ hath nothing to approve him, but words and fancies, but either at bringing as *Moses*, at reviving as *Elias*, or at changing, as Christ of a Dispensation Miracles were necessary: and though *John the Baptist* wrought no Miracles, yet his coming was Prophecied of by *Esaias* and *Malachy*, nor did he bring in a new Dispensation, only he prepared for it, but the Quakers pretending to the highest Dispensation, that of Christ in the Spirit, which is never to be out-dated, are to do greater works than Christ in the Body, and Miracles being the Work of the Spirit, they being more necessary to it, than to the Dispensation of Christ, Quakers are to have its Demonstration, both to usher in its Dispensation, and also to assure us that they are the sole Persons intrusted with the bringing of it.

But whence had they this Notion? there are Presidents enough for what is evil, *Montanus* and *Mahomet* made use of this Weapon, *David George* took himself for the true Spiritual *David*, sent to Restore the House of *Israel* by *Grace*, and that all Dispensations before were literal and carnal, *Henry Nicholas* made seven several Dispensations, but differently computed from *Winstanley*, which likewise he shrinketh into three, but the last, the highest, and most glorious was that which he brought by *Grace and Love*. *Jacob Israel* made three Dispensations, under the Emblem of three Suns; the highest is, *Gods being in Sons and Daughters*

Univer. Gra.
p. 92.

Bp. Usher de
Christ. Eccles.
p. 277. 279.

p. 280.

p. 281.

p. 282.
p. 283.

p. 287.

ters at the new Jerusalem. Keith makes four Dispensations, Moses and the Prophets, Christ in the Flesh, the Evangelists and Apostles, and the Revealing now Christs inward appearance, like that which the Apostles had in their day, but the fullest President is that of Abbon Joachim, and the Franciscan Fryars, who about the year 1253. Published a Book *Evangelii aeterni nomine*, set forth by Johannes de Parma, the Design of which was to change the Gospel of Christ into the Gospel of the Spirit [that as the Sun excells the Moon, or the kernel the shell (Thomas Ellwood's Comparison) so that of the Spirit excells the Gospel of Christ, they said, The Sacrament of the Church was nothing, that the Gospel of the Spirit was the only Gospel, that the New Testament is to be evacuated like the Old, that when men shall be in the State of the Perfect, that the Spiritual Senos of the New Testament is not committed to the Pope, but the Literal, that when the Spirit comes, former things shall be counted old, that the Preachers in the end of the world shall be of greater Dignity and Authority than the Apostles], with much such stuff. These are Thomas Ellwoods Antecessors, and the Pope condemned the Books writ against this Devilish Doctrine.

CHAP.

CHAP. X.

Concerning their Experiences.

V. THE Quakers know the Word of God and their Revelations by Experience, so *Thomas Ellwood* [we know that the Word of God *p. 249.* is quick and lively by Experience.] but his Inspiration misinforms him about the direct sense of that place, *Heb. 4. 12.* For it concerns Gods Oath, *v. 3.* Of Unbelievers not entering into his Rest, which took hold of the *Israelites*, and we are warned to take heed of the like Unbelief, because the word of God is Powerful, &c. that is, his threatnings are not high ineffective words, but will seize on the impenitent, it concerns *Thomas Ellwood* not to despise the teaching of Jesus, least his Experience of this commination prove sad and irreverfible: thus *Dr. Hammond* from the Scope expounds it, and so *St. Chrysostome* [*ὁ γὰρ ἀντὶς ἀβυσσὸς καὶ ἐκείνους ἐκόλασεν, καὶ ἡμᾶς κολάσει, &c.* the same word which *apud Theoph.* punished them will punish us, for it liveth always in loc. and is never extinguished.] but *Thomas Ellwood* as formerly mistakes his ground work, yet let it pass, there is not one word of Experience there, but when other Arguments fail, they cry out [We bear our Testimony, We Witness it, We Experience it, &c.] who matters that? the term Experience is un-Scriptural and indemonstrable concerning Revelation, and but rarely used concerning Graces; the Pharisees had that common sense, *John. 8.*

13. thou bearest Record of thy self, thy Record is not true, a rule that is owned by Christ 70. 5. If I bear Witness of my self my Witness is not true, and John 8. 14. But Quakers can only Witness for themselves, or at the farthest one for another.

Heb. II. I.

New Law
p. II.

Im. Rev. Preface, & passim.

William Shewen in 19 Chapters conjoyns their Faith and Experience, whereas the one is matter of Perception, the other the substance of things hoped for; the Evidence of things not seen, what is seen is not hope, and what is Experienced is not Faith; but such sensual Spiritualists may say and have any thing by such Confusion. [*Jesus declared in general terms — leaving it to every Son, and Daughter to Declare their particular Experiences; the Scriptures are but Christ in the Letter, lying under the Experimental words of those Pen-men.*] Keith saith, We know that Immediate Revelation is not ceased [*From the blessed Experience given us of God therein*] but, what Experiences are these? not outward and sensible, but inward and indiscernible, wherein Fancy, Natural Enthusiasm and Satan, can all play Legerdemain to purpose. Christian Experience in matters of Duty is usefull to support in their Practice; but it is to be an after Argument, come in *ad corroborandum*, for mans nature is of a strange Composition. Comforts have much Dependance on the temper of the body, they are the more usual portion of Weak and young beginners, nor should we hanker so much after those real sweets or fanciful gusts; but be diligent in our Christian calling.

Inward Experience is no bottom for Inspiration Christianity was settled in an outward sensible way, to forestall this Inward Wile of Satan. *Moses* though he saw the bush burning, and had outward Evidences too, yet was not hasty in believing. The Apostles

Apostles, I think, demurr'd some while upon the Suggestions they received, *Act. 16. 10.* [*Assuredly gathering.*] from the Vision collates *argumentis colligentes*, conferring and fitting as Artificers do piece to piece. *Sancti non remere Visionibus quibusvis crediderunt*, they examined their very Visions, and were not hasty in Entertaining them.

Beza in loc.
& in *Act. 9.*
29.

Their Experiences also consist in Comfort, the meanest argument whence to infer Gods voice; [*We know the Spirit of the Lord in his Shinnings, Warmings, Quicknings, Waterings, and Refreshings from and by himself, sometimes, a day they could Feelingly and Experimentally speak of what God had wrought in their Souls --- could tell of sweet hours of fellowship --- his Revealing the hid In-uisible ---*] but others of different Judgments are as high in Experiences and Comforts, *Mary New Law Gadbury* was full of singing and joy. *The Leveler*, for that Doctrine of Working in the Common, had peace of Spirit, and from that very thing (his Joy and rest in God:) he was convinced of his Inspiration. *The Ranters* have store of quiet. *W. B.* had more Refreshings in a dum Meeting than in an hundred Sermons. The *Hearers* were refreshed at the *Dutch* Womans ununderstood Preachment. *Newton* had much Joy in his Visions; and the Ravishment and Spiritual Embraces in-joied by the *Carthusians*, were a great Motive to *Mr. Cressyes* Revolting. Flashes and affecting Warmths are no Evidence of Truth; the Mass, or a Turkish Mosque will afford such stirrings of the lower Powers.

Silent Meet-
ing. 5.
Exomolo-
gesis. p. 631.

He who from them approves or choseth his Religion is fitter to be a Palpitating Disciple of *Marcus*, then a well-grounded Servant of the Lord Jesus.

But though they had true Experiences, that is

no

no satisfaction to another, for as God requires a Reasonable Religion, so a man should be able to Render a Reason of his Hope. Christianity consists not in sensible Consolations, which do ebb and flow, and are oft Delusive, nor in the gratifying the inferiour Power, but in a sound Mind, a Living Faith, and a Consciencious Practice. And Enthusiasm hath carried others higher than the Quakers Spirit (be it what it will) hath yet carried them. Satan can *[transform himself into the likeness of God himself, and Actually doth it]* so that men should be cautions about their comforts.

Im. Rev.
P. 239.

New Law
P. 97.

The presenting some of their Experiences, will discover their Excellency *[all that which you call the History, is all to be seen and felt within you. Adam and Christ, Cain and Abel, Abraham, Moses, Israel, Canaanites, Amalekites, Philistines, all those Armies, the Land of Canaan, Judas, &c. are all to be seen within you]* rarely Experienced, Devon-shire house, or the Trojan horse cannot contain such a Company. But Keith denying the History to be conveyed by Revelation, this man makes out the Receipt by Experience. He Experiences what the Devil is *[I shall shew in my Experiences, what I see and know the Devil is, viz. in the full body of him he is Unrighteous flesh, and the Imaginations thereof, and every Lust is a particular Devil]* he truly found in his Experience that *[the flaming Sword is the Enmity of Natures]* which Enmity he had before Experienced *[to be the Devil and Murderer]* and lastly *[from what he had Received and seen within him, he denies a local Hell.*

Saints Paradise. p. 29.

p. 47.

P. 30.
New Law.
P. 103.

True Christian.
faith and
Experience.
P. 338 34.

Shewen believes *[Gods Oneness, Omnipresence, and his other Attributes from the Manifestation of him in his own Heart, so he saith, God is pure, from his Appearance so pure in his heart.]* strange Ideas have they of the Divine Perfections, to measure them

them by their own sensations [he truly and ex-^{p. 106.}
perimentally knoweth, that God cannot be tempted
with Evil, because that Heavenly Light he is indu-
ed withall cannot be Tempted with Evil.] [he can
give an experimental account of the two great Or-^{p. 763}
dinances of Christ, Baptism and the Lords supper:]
that is he hath an experimental feeling of Alle-
gories. Keiths Experience made him [know and<sup>Univer. Grä.
p. 86.</sup>
feel the Good in others] and he experienced [the be-^{p. 117.}
lief of Christ in the outward, not to be necessary to
Salvation:] and from this head he infers the Apo-
crypha [to have proceeded from a Measure of the
True Spirit:] and Pennington bids [wait to feel] <sup>Q. no Popery.
p. 30.</sup>
the glorious State of the Church before the Apo-<sup>Some Prim.
120.</sup>
stacy. Such mens Faith consists in Experience,
and that in Fancy, but hereby they take away the
very proofs of Christianity, [Women now are Wis-^{p. 96.}
nesses of Christs Resurrection] but thus, They
must [know only as they Experience.] and the <sup>Pen. in Fal.
vin. of 21.</sup>
knowledge of the Scriptures avails nothing [Excepts^{Div. p. 7.}
accompanied with a living Experience of the same True Christ.
power working after the same manner as it did experiences
in others, in times past who have left their Testimo-^{p. 39.}
nyes thereof upon Record.]

M CHAP.

CHAP. XI.

How the Primitive Christians came to the knowledge of the Gospel.

VI. *Thomas Ellwood* is the Successour of the Primitive Christians, as well as of the Apostles, and he informs that [*the Primitive Christians did receive the knowledge of the Gospel, from the Immediate Teachings of the Holy Spirit, p. 233. to the like purpose p. 245.*] which he enlargeth from the Primitive Christians [*to have been in all ages Revealed to the Saints in some Degree or other, p. 237.*] This is matter of Fact, and the Truth of it Depends upon Proof from History: not one word thereof is produced, and the former Instances about *St. Basil, Nazianzene, &c.* do not encourage us to trust either his Learning or Infallibility. We are now upon the Negative, and it belongs to him to prove out of undoubted Histories that the Gospel came to be known in all Ages by Immediate Revelation: we find the Fathers very learned, and coming thereto by Study, and using such means of expounding as Protestants do. We find their Expositions differing both among themselves, and from the Quakers; let *Thomas Ellwood* shew which Fathers were Inspired, which of their Works were writ by it, how we must understand those Inspired Expositions of

of theirs; for they seem likelier to have Immediate Revelation than any in this Age; *St. Hieron.* In Epist. ad *Rom.* makes that Prophecy of *Joel. 2. 28.* fulfilled [*super 120 credentium nomina, & effusum iri in canachulo Syon.*] upon those 120 Names in *Act. 1.* and at the descent upon the Apostles *Act. 2.* And *Cyril of Jerusalem* refers it to the coming upon *Peter* and the Apostles. And *Theodoret* makes it to receive its Evident, and literal accomplishment at the day of *Pentecost.* *Thomas Ellwood* enlargeth it to all Believers and all Ages. Whom shall we trust? But he making them Inspired, I have more Reason to believe such great names, rather than his Conceit.

In Epist. ad Paulin.

Cateches. 17.

Comment. in loc.

The Pretence to Revelation was all along disowned in the true Church after the settlement of Christianity. *Epiphanius* condemns the *Montanists* for bringing in new Prophets, *post terminum Prophetarum donorum*, after the Expiration of Prophetical Gifts, and saith, They bring *alios prophetas post prophetas*, would introduce a new brood or Series of them.

Cont. Hæres. 48.

The Prophets of the New Testament are oft by name recorded, which is not done to any other of the *Apocrypha*, this was urged by *Miltiades* in *Eusebius*, adding to them *Ammias* of *Phyladelphia* and *Quadratus*; and that if the *Montanists* challenge Prophecy after the Prophets, others by the like rule may challenge it after the *Montanists*, and so in *infinitum*. We are certain that the Extraordinary Visible gifts are ceased, and thence we infer that the Invisibles bore at most but an equal date with them, and that Miracles continued longer in the Church than Immediate Inspiration is apparent in that we find footsteps of the one, after the other was disowned, and the

l. 5. c. 15.

Divine will might soon be made known, whereas the continuance of its Testimonials in the World some while after was more necessary. *Tertullian* called his by the name of *Nova Prophetia*, *New Prophecy*: an Evidence that the old was ceased, and how he was disowned by the Church is Notorious.

Though there were many succeeding Prophets under the Law, that doth not infer it must be so under the Gospel, for those Prophets brought in Light by degrees, and prepared the way for Christ: but then Prophecy lay Silent for about 400 years before his appearing, a sign that he came to fulfil and Seal up all, and when God himself took the chair, and in our nature discharged his Office, it fastens Imperfection on him, to maintain a Series of Prophets, to explain what he spoke, or relate what he omitted. The new Testament foretells of false Prophets, but no where promiseth a succession of new ones. Nor is it possible, Christianity being entertained upon their Personal knowledge of Christ, and the Visible Evidences of the Spirit; which also inwardly inclined men to search into, to approve and chose what the Apostles, &c. outwardly proposed, and now Learning and Meditation supply to us what the Spirit Immediately vouchsafed to them, as *St. Hierom* saith [*quicquid enim aliis exercitatio & quotidiana in lege meditatio tribuere solet, istis hoc Spiritus sanctus suggererat.*]

In Epistle ad
Paulinum.

Thomas Ellwood makes some attempts of proof about the Reformation, as from *Tindal* p. 273 but neither renewed, Immediate nor Expository Revelations are therein owned nor doth it concern Notional (about which our debate

bate is) but Practical knowledge, he deals very unfaithfully with Bishop *Jewel*, who proves from the Antients, That many things are easy in the Scripture, p. 393. and he strikes in with *Harding* about the darkness of Scriptures, and the understanding of them, not by reading, but by special Revelation and Miracle. p. 394. And that which the Bishop calls Help and Prompting. *Thomas Ellwood* transforms into Inspiration and Revelation of the Divine Spirit. p. 275. Without humane Learning Study or natural abilities and the Answer of *Alphonfus* the Spanisb Fryar to Mr. *Bradford* becomes *Thomas Ellwood's* Mouth [You must be as it were a Nenter --- as Fox his Mart. one standing in doubt; Pray, and be ready to Vol. 3. p. 299. receive what God shall Inspire, for in vain labourerth our tongue to speak else;]

But none of his Proofs concern Perpetual Immediate Inspiration, for the Spirit giving assurance of the Scriptures, is a thing of a different nature.

The sence of the Reformers is discerned from the Homily, in the Exhortation to the reading of the Scriptures, which requires our humility and diligent search and often reading. And *John Olde*, a Famous Divine in *Edward* the sixths days, declares how they proceeded in interpreting Scripture [Touching the Interpretation of the Scriptures, it must be expounded according to the Proprieties of the Tongues in which it was first written, and by diligent Weighing of sayings that go before, and that follow after, with all the Circumstances, and also according to other places that are more plain, or like or contrary, and where the Fathers, the Doctors of the Holy Church have Interpreted the Scriptures after this manner, and have in no wise blanched or swerved from

In Dr. Holdsworth's prælec. Theolog. p. 435.

from this Rule, there we do with heart and good will acknowledge and take them for faithful and diligent Interpreters of the Scriptures, and honourable Instruments of the Holy Ghost, whose painful labours and Industries, our Lord God hath used in the Church, to the Glory of his own Name, and the profit of his flock, &c.] this was Printed 1554.

CHAP. XII.

Of their bearing the Voice of God, and some other Claims.

Thomas Ellwood to all these Superadds other Priviledges; as first, their hearing Gods Voice [blessed be the Lord we have heard the Voice of God, and when the Lord hath spoken in us] p. 249. Implying in a Distinct Articulate Voice spoken within, and heard by them, a most dangerous Delusion, and contrary to Gods manner of Proceeding, who rarely or never spoke to men without some *internuntius*, or *medium*, his Voice being dreadfull, no man can hear it and live; *Exod.* 20. 19. *Dent.* 18. 16. So that either Angels or God Incarnate signified his Pleasure; The Motions, and Whispers of the Spirit

Spirit, are not an audible Voice, the manner of Gods speaking is related thus, [*The Word of God speaketh forth it self at first simply in Power, Virtue, Light and Life, rather than in words --- and afterwards words are given, and that very Distinctly heard and apprehended.*] So that the Quakers Inspirations come rather at first by signs and Symbols than Words, and that is a darker way of Expression. [*For the Plainest words cannot give the knowledge of the things.*] and [*words even the best cannot give the knowledge of God, &c.*] that must be strange which words cannot express, though they pretend to receive it from the Mouth of the Lord, or *vivâ voce* from him: but they may questionless hear his Voice, for they can see the Invisible [*he sees his maker and lives in the light.*] [*Some of them have had appearances of God.*] [*The Saints have an intuitive knowledge of God in this life.*] so that though *For* in the Divine Light could never see Angels nor Spirits, yet they can see and hear God, and they succeed several herein. The *Messalians* did behold the Trinity with their eyes, God did talk with *Ignatius Loyola*, and the Holy Maid saw God, Heaven and Hell and the Soul of Christ in its Purity. And that strange Enthusiast in *Acosta* talked of conversing with God; and the *Alumbrados* or Spanish Quakers said, They might see God Visibly in their Ecstasies.

2. They receive the Gospel [*by the Gift of God, p. 245. from the Divine Power it self p. 232.*] not once naming in this regard that great Prophet, who in the days of his flesh, taught us, but these are two general words technically to imply the manner of Inspiration; for every good and perfect gift comes from God, and yet it is not handed down by Revelation.

Univ. Grace,
P. 87. 88.

Im. Re. p. 171.
& 58.

Q. no Christ.
p. 121.
& 272.

New Law, 96
Parnelshield
38.

Im. Rev. 14.
Q. spi. Court!
p. 7.

Theod. Eccl.
Hist.

1. 4. C. II.
Dr. Caufabons
Enth. p. 103.
161, 163.
164.

3. Divine Revelation consists in opening, discovering or expounding [*Teaching the true sense and meaning of Scriptures, by opening, discovering, and making known the Will of God therein exprest: this is Revelation, for whatsoever is discovered or made known is Revealed ---*] p. 255. a new Notion: by which the Apocalypse must be the easiest book, and the Revelation of John must be the Exposition of John, but he useth the word doubly; sometimes properly, as p. 238. for Gods conveying such a Message unto a man, at other times he takes it loosely, for the understanding the Message so brought: Whereas Divine Revelations do not depend upon our right understanding them, but upon Gods conveying them, unless he be of the Jesuits mind, that the Scripture not being understood is no Scripture; and if discovering be Revealing, then every Artist or Inventor is a Revealer: So Dr. Harvey was a Revealer of the Circulation of blood. Pecquet the Revealer of the passage of the Chyle. Vesputius or Columbu were the Revealers of America, and the Discoverer of the Isle of Pines was such a Revealer as Thomas Ellwood, and by this there will be plenty of books of Revelations. [*The book of Creation being a sealed book till the Divine and Spiritual Illumination of the Holy Spirit of God do unseal it, Reveal and open, and make known the things that are therein contained.*]

Univer Gra.
p. 24.

CHAP.

CHAP. XIII.

*Of the Texts of Scripture
Produced by him.*

TH. Ellwood representing the Holy Scriptures dark and unintelligible, attempts to prove his Immediate Teachings from those dark texts, which he saith cannot be understood without Immediate Inspiration, and which we deny the having of, 'tis a manner of proceeding that makes the Scriptures confute themselves, and supposeth men fools, who must admit that which cannot be understood. Yet so far to be understood, as to be a proof against it self; and no further, other proofs of Inspiration are only in this case proper; but seeing he hath no Evidences else; let us try those Expositions his Spirit gives of some places.

This Prophecy he confesseth begun to be fulfilled at *Pentecost*, but denyeth that it is yet ended, *Joel. 2. 28.* p. 270. but *Joel* foretells not the reacting of old Prophecies only that after its cessation for many years, there should be another more plentiful Effusion of the Spirit, then had been before. St. *Peter* an Inspired Interpreter refers it to that very thing, the Descent of the Spirit. *Act. 2. 16.* *ven &c. this is that, &c.* in the present tense, and dare *Thomas Ellwood* sence it otherwise? Well may they controll Expositions of men, when they con-

tradict

dict that of the *Spirit*, if it belong to all, than the Papacy had it, and *Thomas Ellwood* will lose his share, we being *flesh* and he *Spirit*; but the Apostle makes that very days *Wonder* to be the fulfilling of it, which he uttered upon receipt of the Gift of Tongues, before other Miracles were wrought, why is not the Spirit as Visible now, as in that Chamber in *Sion*? why do Quakers deny Prophecies, Visions, Dreams strictly taken, and insist for Revelation not there named.

New Law,
p. II.
Glory of
Church. 8.

Joel hath afterwards, which *Peter* adapting to the Jewish State calleth the *last days*, the Scripture sence thereof will clear it, that *last days* refer to some determinate period of time, reason will tell us, for that *last days* should signify *all time* is not possible, for the *new last*, are before the *succeeding last*, and each taking his own for the last days, nothing could be certain: thus *H. Nicholas* applyed the last days to his Prophecy upon an hundred and twenty years ago. The Leveller took (latter times) to support his own fancy. *Hawgil* in 1661. called those the last days. So did *Truth Exalted* in 1658. p. 1. but latter days is an Old Testament phrase, *Gen. 49. 1. Num. 24. 14. Isa. 2. 2.* Referring off to the last days of the Jewish Government, within which Christ was to appear, but to enlarge last days, to all the periods of Christianity, is very improper, and will leave nothing determinate. Thus *Hab. 3. 2. God hath in these last days*, &c. i. e. not in our last (which may not be the last by many hundreds) but in these last, a while before the throwing down of the Jewish inclosure. *St. Peter's last days*, *2 Pet. 3. 3.* are followed v. 13. with looking for a new Heaven and a new Earth, wherein dwelleth Righteousness, that refers not to the day of Judgment, when we look for no new Earth, but to the state of Christianity: the Jewish last day being out, a new Holy State

of Christianity should commence, this is that World to come, *Heb. 2. 5.* which is not put in Subjection to Angels, as the Jewish World was: Christ the Everlasting Father, *Isa. 9. 6.* is the Father *μὴ ἀλλοτρίου αἰῶνος* of this Future *αἰῶν* Period, Age, World or State, which is to be Everlasting, never antiquated by any supervening Dispensation. These two States of *Moses* and Christ are conjoyned, *1 Cor. 10. 11.* the ends of the World are come *τὰ τέλη ἧς αἰῶνος κατελήλυθον*, upon the Apostles the extreams of those two periods met, the ends of those two States concentrated and concurred, So *Heb. 9. 26.* he hath once in the end of the World, not of this World, Christ is not to die again, but at the end of the Jewish World he dyed, at the close or shutting up of that State, and St. *John* surviving them all, calls it the last hour: [*all flesh*] refers to Gentiles as well as Jews, some of all Ages, some of all Sexes, &c. at the return of the Spirit of Prophecy should be so Inspired. If *T. Ellwood* inlarge this to all, he must confute St. *Peters* Present Tense, he must produce visible Proofs of the Spirit, as the Apostles did: and lastly, both as to this and other Texts, shew his party to be wholly intrusted with the Revelations therein supposed.

Ephes. 1. 17. [*The Spirit of Wisdom and Revelation*] or the Wisdom and Revelation of the Spirit, but Immediate, instant conferring is not named, or if it was, it had been suitable to that first Plantation, or, if you have it at present, then we desire Evidences of such before we give Credit, but the word either implies ability of Exposition of the figures of the Old Testament, or the foretelling Future things, which man cannot find out, but the Spirit still reveals to us gradually in Blessing the used means, enlightning our minds, &c.

Dr. Ham.
Grot.

Rom. 8. 9. All true Believers received and must receive

receive the Spirit, but it doth not require of Immediate, instant Inspiration, but the Spirit of Sanctification and Adoption, v. 10, 13. &c.

p. 232.

Grot.

2 Cor. 4. 6. [God hath shined in our hearts] but it doth not say *Immediately*, the Gospel which is outwardly proposed is a Glorious Light, when it is inwardly entertained, but it was by the Ministry of Paul they received that Light, v. 7. that Treasure being brought them in earthen vessels [in the face of Jesus] that is by Jesus *πρόσωπον* signifieth a Person, it is *id omne quod sensibus exterioribus percipitur*, τοῦτο δὲ τὸ Χριστὸν, Theophil.

p. 233.

Gal. 1. 16. Thomas Ellwood crowds together several things which are not in that Text, but the Apostle shews how he received the Gospel (not of man) by certain ear Testimony as St. Luke and St. Mark did, but from Jesus Christ himself, who called him and taught him, *Act. 9. & 22. and 26.* (In me) is either unto me, or, by me, or, if in me, yet not so as to destroy Christs outward calling and commissioning him.

p. 233.

Ephes. 3. 3, 7. He sets this in the Margin without the Words, which concern only the Revelation of that Mystery, viz. the taking in the Gentiles to be Fellow heirs v. 6. which Revelation is oft referred to and implied in Scripture.

p. 237.

2 Pet. 1. 21. Here he makes a wide inference, because Prophecy came not by the Will of man, &c. Therefore the Scriptures must be understood only by the Revelings of the Spirit, the Immediate influx of Prophetick light into anothers Soul is of a different nature from my sensing or understanding that Light which he received, for if the Prophets could not conceive or write intelligibly what the Spirit spoke, no more can Thomas Ellwood, for the Spirit was as able to speak then as now, and if he must interpret what he before spoke, than he must be fetched in to

interpret that Interpretation, and so on for ever.

Rev. 3. 7. He brings in Christ the Lamb with p. 238.
the Key of *David* opening, &c. begging the Question, that opening signifieth Expounding; whereas it denoteth Christs power in governing the Church, taking in and shutting out, *Isa. 22: 29. Mat. 16. 19. [clavem potestatem vocat]* for he who hath the keys hath the House committed to him, *T. E.* by this spoils his very pretensions of the Spirits opening, for this Lamb is not the Holy Ghost, but the Lamb that taketh away our Sins. *Mat. 11. 27. p. 239.* he must prove the Spirit to be the Son, that all Revelation is Immediate, or that Text makes against him. Father, Son and Holy Ghost, are all said to reveal, and yet those Works are not to be confounded.

1 Cor. 2. 11. Though no man know, &c. yet the Spirit hath communicated some part of that knowledge, v. 12. and if those cannot be understood, we have no assurance that the next will be clearer, but v. 13. The Apostle declares that they spoke those things which the Spirit gave them, and in the Spirits words, that is purposely to be understood: what those things were which the Spirit taught appears by the Coherence, v. 9. viz. a conviction of the Infinite Joys of Heaven, [*τὴν αἰὲν ὁμορφίαν Θεοφ. in τῷ Χριστῷ*, &c. the Spirit teacheth such things as belong to Christs Dispensation, his dying for us, making us the Sons of God, setting us at the right hand of his Father in himself.]

Rev. 13. 3, 4. He states the Apostacy differently both from himself and his partners and should I refer that Text to Heathen Idolatry, and not to lapsed Christianity, I see not how *Thomas Ellwoods* Spirit could confute me.

Jude v. 9. 1 Thes. 4. 8. These Texts he applyeth severely to such as look upon the Quakers
Light

In Epist. l. i. c. 22.

light to be Fantastical; but he should first prove that God speaks by them, before he make us Sin in rejecting them: *Arrian* gives a good Rule, That differences arise, *ἐν τῷ ἰσχυρισμῷ ὃς περὶ τὰς ταῖς ἐκείνων ἰσχυαίς*, in the Application of Rules to particular cases, *Winstanley* lays a Curse on such as will not come into the Levellers Community, [the hand of the Lord shall be upon that Person who-soever he be] and yet no rich Quaker will think himself obliged by it.

New Law, p. 75.

2 Tim. 3. 16. the Scripture is profitable [for Doctrine.] i.e. to Teach true Doctrine, [for Re-proof] to discover and reprove false Doctrine, [for Correction,] to Correct and amend our Evil manners, [for Instruction in Righteousness] to direct and lead into good life and manners: that the man of God may be perfect, &c. to furnish *Timothy* a Bishop and Pastor for his Office, much more to instruct the People in their Duty: And therefore the Apostle comforts *Timothy*, That though he Die, yet he hath the Scriptures, *οὐτ' ἐν ἐμῇ συνουσίᾳ ὡρασίῃ οὐ*, which can benefit thee in my absence, *ταῦτα ὑμεῖς οὐκ ἔχετε ἀπ' ἐμῆς*, these are thy Counsellors instead of me.

p. 251.

Theop. & Oecum. in locum.

Theoph.

Mark 13. 11. That Promise belongs to the times of Persecution, and should not be enlarged to all Cases: *Theoph.* on Mat. 10. 19. gives a good Exposition of it [when we speak among the Faithful, we ought to premeditate, and be ready for a defence, as St. Peter saith, but when we speak before Multitudes and Kings who rage, then God doth promise his Strength that we should not fear.]

p. 256.

p. 263.

Act. 2. 4. The Spirits giving utterance was by his Wonderful descent, when the Apostles opened in such Tongues and Wisdom: and Quakers have no Tongues, but what they learn, Rhetorical and Poetical Enthusiasms have raised men above

bove the Quakers, by *Keiths* Concession: serious matters require premeditated Discourses, and vehement Speeches more become Juglers than Wisemen, as *Seneca* at large observeth.

In Epist. 40.

1 *Tim.* 4. 13, 15. The directions given to *Timothy* about reading are inconsistent with Instant Inspiration, but if *Timothy* who had an Extraordinary Gift must Meditate, &c. much more must others: Revelation is not capable of Rules and Instructions, though ordered as for time, yet it cannot be for matter. And of Inspirations and infusions that come instantly and unexpectedly there can be no knowledge.

p. 263.

Thomas Ellwood talks much about Letter, Sense, and Spirit, p. 249. which both reflects upon Gods manner of expressing his mind, as if it was not open, true, and cordial; and also casts dirt upon the Scriptures: the Opposition between the Gospel and the Law, or the Remnant, Print, and mark of Circumcision, is wrested to the apparent sence of Sacred Writ, and a supposedly concealed sence: and this Method both Familists, Libertines and others have formerly pursued: a Quaker can but write words or letters, but in his sence he cannot write, i. e. express or give the Holy Ghost, and *Moses* [besides the outward had a Ministration in the Spirit:] all these Texts come not near his Design, much less, That Quakers are instructed with that Dispensation, if it was real.

Univer. Gra.

p. 29.

CHAP.

CHAP. XIV.

That Thomas Ellwoods ways
of Expounding do destroy
the Scripture.

OUR Author having represented the Bible dark, to prepare the way for his suppletory Spirit, as if this affront was not sufficient, he doth dispersedly insinuate several things, which in effect do discharge all, or most of the written word.

1. He declines what is urged from the Law, saying, *p. 134.* [that it was to them of Old time under the Law (which was a State of weakness and Childhood, and so of Contention and Strife,) &c.] whereas Christ proposeth Childhood as freest from Contention, *Mar. 9. 35.* and thus the Anabaptists, called *Concionatores*, looked upon the Old Testament as abrogated.

2. He makes nothing of Christs Example in Preaching upon a Text, *Luc. 4. 17.* by this Art, *p. 200.* [that it was in the time of the Law, and suitable to that Ministration, when reading and expounding the Law and the Prophets was a part of the Jewish Service, but it is not a sufficient Warrant for the like practice in the time of the Gospel.] a Rule that enervates Christs Example and Doctrine, because done and spoke before the Law was antiquated.

He makes nothing of what Christ spoke to the
Pha-

Pharisees [*that about chusing the lowest room, Luke 14. 8. was spoke to the Pharisees, who had an itch to take place, &c. but p. 41. what was it to Christs own Disciples? did he ever Instruct them after this manner? no such matter.*] by which he disobligeth Christians from any Obedience to what Christ spoke to such as were not his Attendants, and so demolishes a good part of the Gospels.

4. Being pressed from *Luc. 14. 8.* that there ought to be distinctions of Persons, he saith, *p. 41. [those words were not spoken With Relation to the times of the Gospel, nor directed to the Disciples]* by which he dispatcheth also much that Christ spoke.

5. To do that more effectually he breaks all in pieces with this reply, *p. 37. [it was under the Law before the One offering was actually offered up]* making what Christ spoke whilst alive, and Executing his Prophetick Office to signify nothing to us.

6. He makes the Apostles to speak by way of condescension, to take in others and omit themselves, *p. 77.* which though sometimes used, yet must not be pressed, when such terms as we *All, Jam. 3. 2.* do include themselves as well as others.

7. He declines the Lords Prayer, as taught, *p. 81. [when the Disciples were young and weak, &c.]* which equally destroys the whole Sermon on the Mount, at the same time delivered. Thus *David George* and the Familists said, the Scripture was given to Novices.

8. He changeth Tenses, *p. 137. [is should be read was]* an alteration, which if allowed, may be serviceable to strange purposes.

9. He enlargeth to his party, the particular Promises made to the Apostles, *p. 228.* and the

Christianity no Enthusiasm.

Commands as *Matth. 10.* about meat and drink.

10. He conceals the unkind parts of a Text, which favour not his Pretensions, *p. 230.* this he conceals with an *&c.* [*he shall bring to your remembrance all things, &c.*] and quoting, *John, 16.* 13. he wholly omitteth the last word [*he shall shew you things to come.*] and yet challengeth all the other Promises.

11. He gives Christs words a downright denial, *p. 20.* to that Command, *Mat. 23. 3.* to do whatsoever they bid them, he replies [*ay, hold there, we have had too much of that already.*] He fastens also a Ridiculous Command upon God, whilst he saith [*to challenge a property in mans Labour, &c. is ridiculous,*] *p. 335.* when as the Priests by Gods Command had a Property therein, receiving the Tenth of that Increase obtained by sweat, care, industry, *&c.* And he saith, That [*Christs Excellency lay not in Humane Learning,* *p. 207.*] had he said, His Commission lay not there, he had spoken like a Schollar of so All knowing a Master: *He that made the Eye shall be not see, &c.*

Suppose a man be pressed to any Duty, *Thomas Ellwood* hath furnished him with evasions, the Law doth not oblige, nor what Christ spoke before his Death, this discards the Old Testament and the Gospel, and the Remainder may be avoided by his Rules, as spoke to such as were weak, or under the Law, or by way of Condescension, or if none cut the knot, yet the last breaks the Bonds in sunder. [*Nay hold there, we have had enough of that already,*] thus whilst he is pleading, men may live without Sin, he enervates that Doctrine which was designed to keep them from it, and his New Light attempts to turn true Old Religion out of the World.

The Conclusion.

HAVING Considered his Pretence to Inspirations, I think it not necessary now to view his Notion of Humane Learning, that being in Effect yielded up, by acknowledging that Learning must Translate, put an English Bible into his hand, for his Spirit, if true, is as able *Immediately* to do the one as the other. When *Thomas Ellwood* considers Sacred Geography, Historyes, Prophecies, Chronology, the Fabrick of the Temple, the dispersion of People over the World, Numbers, Weights, Coins, Measures, Customs, Rites, Proverbs, with many such, he must acknowledg the usefulness of Learning in other concerns, besides bare translating: the most convincing and beneficial Employment for him, will be to let the World see the noble Fruits of his *Interpreting Spirit*, for the Ministrations of the Spirit being given to every one to profit withal, 1 *Cor. 12.* he is bound to acquaint the World with his Inspired Expositions, and if he please as a *Specimen* to begin with the Chronicles, from what he doth perform, we may be induced to change our thoughts about their Pretensions: *St. Hierom* saith, the Book of Chronicles is such that without it; if a man arrogate to himself the knowledge of Scriptures, he doth but abuse and delude himself; and *Dr. Lightfoot* thinks that a close Comment on it, would contribute much Light to the other Scriptures; when we see solid Interpretations, and not Allegorical Fancies proceed from him, we may entertain better Opinions, but he must borrow none of our *A-*

In Prologo.

Egyptians Jewels, nor go to the *Philistins* Forge to sharpen his Weapons, nor with *David* make use of the Sword of *Goliath*, though wrapt in a Cloth behind the Ephod, and that there be none like it.

For our security of his Faithful performing, when he discerns his Spirit to seize on him, let him repair to some Justice of Peace, or his Parish-Priest, that by them he may be certified of the Truth; or, if his Spirit be indisposed, like *Baal*, be talking, pursuing in a Journey, or in a sleep, and must be awaked, we shall have patience a while, till he be better fitted, such a *Specimen* (as above) will for a while imploy us; but I suppose he need no protracting of time, the Spirit of Truth dwelling in them, and suffering no recess, he must be always ready, but if he will bury that his Talent in a napkin, and think a rejoinder sufficient, I desire he will Demonstrate the Fruits of the Spirit in his procedure. The Jews put off difficult things till there stood up a Priest with *Urim* and *Thummim*, and afterwards till the coming of *Elias*, if Quakers speak true, better than those are now come among us, 'tis but a Reasonable Request we make, viz. Apostolical Proofs, of his Apostolical Inspirations, or convincing Evidences to remove those many Reasons drawn up against his claims, but he must not make out his pretensions from those Sacred Scriptures, which he denies to be the Rule, and looks upon as unintelligible without Inspiration, and when they are produced, do conclude as fully for any other party as for his; when he Demonstrates his Spirit some other way, it will deserve another manner of discussion; but besides Miracles, he must produce the Spirit of Prophecy, or certain proofs like *Daniels* weeks, &c. That this is the foretold Season, when the Dispensati-

on of Christ *in the inward, or in the Spirit*, was to Commence, and withal Evidence that our *English Quakers* (and Positively whether the Conforming or Non-conforming party) are the Persons intrusted with the delivery of it, or, if he except against their being the off-spring of *Win-stanley*, it no way can prejudice us, we having as much reason to believe a *Levellers* Inspirations as a Quakers.

N³

We your friends and brethren, who
God hath called to Labour and Witness

*There having been in the
Preceeding Discourse Refe-
rence sometimes made to
the Quakers Testimony
or Constitutions, and
those being Destructive
both of the Light in each
man, and of Thomas
Ellwood's, Immediate Re-
velation in each Believer,
they are here verbatim,
Presented.*

A Testimony from the Brethren, who
were met together at *London*, in the
third Month, 1666. to be Communica-
ted to the Faithfull Friends and Elders
in the Countries; by them to be *Read* in
their several *Meetings*, and kept as a
Testimony among them.

We your Friends and Brethren, whom
God hath called to Labour and Watch
for

for the Eternal good of your Souls : at the time *aforsaid* being through the Lords good hand, who hath Preserved us at Liberty met together in his Name and Fear, were by the *operation of the Spirit of Truth*, brought into a serious Consideration of this present State of the Church of God ; Which in the day of her return out of the Wilderness, hath not only many *Open*, but some *Covert* Enemies to Conflict against ; Who are not afraid to speak evil of *Dignities and despise Government* ; without which we are sensible our Societies and Fellowship cannot be kept Holy and Inviolable.

Therefore as God hath put it into our hearts, we do Communicate these things following unto you ; who are turned from Darkness to Light, and Profess with us in the Glorious Gospel throughout Nations and Countries. Wherein we have *Travelled*, as well for a Testimony against the *unruly*, as to Stablish and Confirm *them*, unto whom it is given to believe the Truth ; which is unto us very precious, as we believe it is also unto you, who in Love have received it, and understood the Principles, and felt the Virtue and Operation of it. In which our Spirits breath, that we all may be preserved, untill we have

well finished our Course and Testimony, to the Honour and Glory of our Lord God, who is over all blessed for ever,

1. We having a true sense of the Working of the Spirit, which, under a Profession of Truth, leads into a Division from, and Exaltation *above the Body of Friends*, who never revolted, nor degenerated from their Principles, into marks of Separation from the *Constant Practice of good, and antient Friends*, who are found in the Faith once delivered to us. And also into a slight esteem of their Declarations or Preaching, (who have and do approve themselves as the Ministers of Christ) and of the Meetings of the Lords People, whereby and wherein Friends are, and often have been Preciously revived and refreshed,

And under Pretence of keeping down *Man and Forms*, doing down the Ministry, and Meeting or Encourage those that do the same. We say, The Lord giving us to see, not only the Working of *that Spirit*, and those that are joined to it, that bring forth these *ungrateful* fruits; but also the *evil Consequents and Effects of it*, which are of no less Importance, than *absolutely tending to destroy the work of God,*
and

and lay waste his Heritage. We do unanimously (being thereto encouraged by the Lord, whose Presence is with us) declares and testifie, That neither that Spirit, nor such as are joyned to it, ought to have any *Dominion, Office, or Rule in the Church* of Christ Jesus, whereof the Holy Spirit that was poured forth upon us, hath made us Members, and Overseers. Neither ought they to act, or order the affairs of the same: But are rather to be kept under with the Power of God, till they have an Ear open to Instruction, and come into Subjection to the Witness of God; of the encrease of whose Kingdom and Government there shall be no end,

2. We do declare and testifie, That *that Spirit*, and those that are joined to it, who stand not in unity with the *Ministry and Body of Friends*; that are constant and stedfast to the Lord, and to his *unchangeable Truth*, which we have receiv'd, and are witnesses of, and Ambassadors, have not any true Spiritual Right; or Gospel-Authority to be *Judges in the Church*, and as the Ministry of the Gospel of Christ, so as to Condemn you and their Ministry: Neither ought their Judgment to be any more regarded by Friends than the Judgment of other *opposers,*

posers, who are without. For of Right the Elders and Members of the Church (which keep their Habitation in the Truth) ought to Judge matters and things that differ, and their Judgment which is so given therein ought to stand good and valued among Friends; which though it be kickt against and disapproved by them who have degenerated, as aforesaid. And we do further declare and testifie, That it is *abominable Pride*, which goeth before Destruction, that so puffs up the mind of any particular, that he Will not admit of any judgement to take place against him; For he that is not justified by the *Witness of God in Friends*, is condemn by it in himself; though being hardened, he may boast over it in a false Confidence.

3. If any Difference arise in the Church, or amongst them that profess themselves Members thereof; We do declare and testifie, That the Church, with the *Spirit of the Lord Jesus Christ*, have Power (without the assent of such as dissent from their Doctrine and Practices) to hear and determine the same. If any pretend to be of us, and in case of Controversie will not admit to be tryed by the Church of Christ Jesus, nor submit to the Judgment given by the *Spirit of Truth in the Elders and Members of the same*, but

but kick against *their* judgement, as only the Judgment of *Man*, it being manifested according to Truth and Consistent with the Doctrine of *such good antient Friends* as have been, and are found in the Faith, agreeable to the *Witness of God in his People*; then we do testify in the Name of the Lord (if that Judgment so given be risen against and denyed by the party *Condemned*;) then he or she (and such as so far partake of their Sins, as to Countenance and Encourage them therein) ought to be *rejected*, and having *Err'd* from the Truth, persisting therein *presumptuously*, are joyned in one with *Heathens and Infidels*.

4. We do declare, That if any go abroad *hereafter* pretending to that Weighty Work and Service, who either in Life or Doctrine grieve *good Friends*, that are stedfast in the Truth, sound in the Faith; so that they are not *manifest in their Consciences*, but disagree to the *Witness of God in them*; Then ought they (whatever have been their Gifts) to leave them before the Altar, and forbear going abroad and *Ministring*, until they are reconciled to the *Church*, and have the Approbation of the *Elders* and Members of the same. And if any that have been so approved of by the Church, do
after-

afterwards degenerate from the Truth, and do that which tendeth to *Division*, and Countenance Wickedness and Faction (as some have done) then the Church hath a True Spiritual Right and Authority to call such to Examination; and if they find sufficient cause for it, by good testimony, may Judge them unfit for the Work of Gods Ministry, whereof they have rendred themselves unworthy; and so put a stop to their Proceedings therein. And if they Submit not to the Judgment of the *Spirit of Christ in his People*, then ought they Publickly to be declared against; and Warning given to the Flock of Christ in their several Meetings, to beware of them, and to have no fellowship with them, that they may be ashamed, and Lambs and Babes in Christ preserved.

5. And if any man or Woman, which are out of the *Unity* with the *Body of Friends*, Print or cause to be Printed, or published in Writing, any thing which is not of Service for the Truth; but, tends to the *Scandalizing and reproaching of faithful Friends*, or to beget or uphold Division and *Faction*; then we do warn and Charge all Friends that do love Truth, as they desire it may prosper, and be kept clear, to beware and take heed

heed of having any hand in Printing, republishing or spreading such Books or Writings. And if at any time such Books be sent to any of you that sell Books in the Country, after that you with the Advice of *good and serious Friends*, have tryed them and find them *faulty*; to send them back again whence they come. And we further desire, from time to time, *faithfull and sound Friends* may have the view of such things as are Printed upon Truth's account (as formerly it hath used to be) before they go to the Press; that nothing but what is sound and Savory, and that will answer the *Witness of God even in our Adversaries*, may be exposed to publick View.

6. We do advise and counsel, That such as are made *Overseers* of the Flock of God by the *Holy Spirit*, and do Watch for the good of the Church, Meeting together, in their Respective Places, do set and keeep the Affairs of it in *good Order*; beware of Admitting or Encouraging such as are *Weak* and of little *Faith*, to take such Trust upon *them*: for by hearing things *disputed* that are *doubtfull*, such may be hurt themselves, and may hurt the Truth, not being grown into a good understanding to

judge of things. Therefore We exhort, That you who have received a *true sence* of things, be diligent in the Lord's Business, and keep the Meetings as to him, that all may be kept pure and clean, according to that of God which is just and equal.

We also advise, That not any be admitted to *order Publick business* of the Church, but such as have *felt in a Measure of the Universal Spirit of Truth*; which seeks the Destruction of none, but the General good of all, and especially those that love it, who are of the Household of Faith. So, Dear Friends and Brethren, believing your Souls will be refreshed (in the Sence of our Spirits, and Integrity towards God) at the reading of these things, as ours were while we sate together at the opening of them; and that you will be one with us on the behalf of the Lord, and his Precious Truth, against those who would *limit the Lord to speak without Instruments, or by what Instruments they list, and reject the Counsel of the Wise-men, and the Testimony of the Prophets*, which God sanctified and sent among you in the day of his Love, when you were gathered; and would not allow him liberty, in and by his Servants, to appoint time and place, wherein to meet

to-

together to wait upon and worship him, according as he *requireth in Spirit*, and calling it *Formal*, and the Meeting of *Man*.

We say, believing that you will have Fellowship with us herein, as we have with you in the Truth, we commit you to God, and the Word of Life, which hath been Preached *to you* from the *beginning* (which is neither limited to place, nor time, nor persons; but hath Power to limit us to each as pleaseth him) that you with us, and we with you, may be built up in our most holy Faith; and be Preserved to Partake of the Inheritance which is *Heavenly*, amongst all them that are Sanctified.

Richard Farnsworth.
Alexander Parker.
George Whitehead.
Josiah Coale.
John Whitehead.
Thomas Lee.

Stephen Crispe.
Thomas Green.
John Moon.
Thomas Briggs.
James Parkes.

The

together to wait upon and worship him
according as he appeared in the
collegiate house, and the Meeting of

We say, believing that you will have
fellowship with us herein, as we have
with you in the Truth we count you
to God, and the Word of Life, which
I have been preached to you from the
beginning (which is neither limited to place,
nor time nor persons, but hath power
to limit us to each as pleased him) that
you will be with us, and we will be
built up in our most holy Faith: and be
received to the rank of the inheritance
which is heavenly, amongst all them that
are sanctified.

- | | |
|-----------------------|-------------------|
| Robert T. [illegible] | James [illegible] |
| John [illegible] | John [illegible] |
| George [illegible] | John [illegible] |
| John [illegible] | John [illegible] |
| John [illegible] | John [illegible] |
| John [illegible] | John [illegible] |
| John [illegible] | John [illegible] |
| John [illegible] | John [illegible] |

The

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handled in the preceeding
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